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COLLEGE SERIES GEORGE HERBERT BETTS, Editor

Method in Teaching Religion

BY
GEORGE HERBERT BETTS
AND
MARION O. HAWTHORNE

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THE ABINGDON PRESS
NEW YORK CINCINNATI

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Printed in the United States of America

First Edition Printed May, 1925
Reprinted November, 1925; March, 1927

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PREFACE

INEVITABLY the recent educational movement in the church extends to the improvement of teaching. Even with the advance that has been made in public-school teaching it has been estimated that it would be possible to double the efficiency of the schools if the best educational method now known and proved could be made actually effective in the classroom. Much more will this principle apply to the church school.

The purpose of this volume is to make available to teachers of religion the educational principles and methods accepted for general education. In presenting these principles and methods it is recognized, however, that religion is *sui generis*, a particular form of experience. Not only is this true, but religion is taught under conditions that differ from those which obtain in general education. Special application is therefore made of each principle or method set forth to teaching in church schools. Though educational psychology and the science of education are freely drawn upon, the writers do not forget on any page that this volume is not upon teaching, but upon the teaching of *religion*.

Two broad phases of treatment comprise the volume: Part One deals with the general principles of method which apply to all teaching of religion, whether of young children or of older students; Part Two undertakes to apply these basic principles to particular types of teaching such as are required to meet individual classroom needs or problems. Both together lay the foundation for later specialized courses in

method, as primary method, junior method, or secondary method.

The classroom flavor of the organization and mode of treatment found in the text may be explained by the fact that the materials offered essentially outline courses given by the authors in the department of Religious Education at Northwestern University.

Since the book is intended as a text for college classes and other advanced students, a general knowledge is presupposed of educational and genetic psychology. Because it is believed that religious education has much to learn from general education reference is freely made to leading works on teaching in public schools. Yet it cannot be too strongly urged upon the student to remember that in the teaching of religion he confronts a problem vastly more complex and difficult than in the teaching of geography or grammar. It naturally follows that method in teaching religion is correspondingly more difficult to master, *at least in practice*, than method in these other fields.

The writers of the present volume are fully aware that no pioneer work can say the last word in any developing field. Indeed, this book might almost claim to undertake to say the first word to advanced students of the teaching of religion; for little has yet been written on this subject. Perhaps the more generous critics of the study here presented will ascribe some of its shortcomings to this fact.

If out of the stimulus afforded by these chapters new studies shall be made verifying or correcting the positions here taken one of the chief objectives of the writing of the book will have been accomplished.

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PART ONE

PRINCIPLES OF METHOD

CHAPTER I

CAN RELIGION BE TAUGHT?

Can religion be taught? If not, there is small reason for such a treatment as this volume proposes; and even smaller reason for schools, classes, and curricula for the teaching of religion.

The rather common assumption has been that religion cannot be taught; at least that it cannot be taught in the same sense that science or philosophy or history can be. Witness the fact that our church-founded colleges, owing their very existence to the religious motive, all have chairs of science, of philosophy, of history, while many are without chairs of religion. These colleges invite patronage on the ground of the religious influences brought to bear on their students, expecting in the main that such influence will act principally through the "atmosphere" and the "personal contacts" of the institution rather than through the curriculum of studies. The same point of view holds in many Sunday schools, where faith in the religious outcome attaches mainly to contacts with the church and the personal influence of teachers, the curriculum and its mastery being a secondary consideration. To many people religion is to be passively *received* rather than actively *achieved*—a thing to be *obtained* through an act of divine grace rather than *attained* under that same grace, through the stress and strain of daily living.

Defining the Problem

Can religion be taught? In attempting to answer this question it is necessary first of all to inquire what it is that we mean shall be taught. What is this thing, *religion*, that we propose to teach? And what do we mean by *teaching* it? Let us once understand each other in the use of these terms and there will be less ground left for difference of opinion.

Making sure just what is taught. Of course the catechism can be taught. At one time the Sunday schools and homes taught the child little else for his spiritual enlightenment, and some communions still make use of it. Is this teaching *religion?* And the Bible can be taught; in fact, it is practically the sole matter being taught to more than half the children in the Protestant Sunday schools of America to-day. Is *this* teaching religion? Hymns can be taught, and prayers and creeds and rituals. When we teach these things are we teaching religion?

Now, a knowledge of the catechism, most of us will agree, does not of itself constitute religion, nor does a knowledge even of the Bible, or of hymns or prayers or creeds or rituals. For one may know the catechism and still contradict in one's life all that we consider finest and most fundamental in our concept of religion. This has often been done. One may know the Bible and still disregard its precepts in one's personal conduct or one's dealing with others. This also has been done. One may be able to sing hymns, say prayers, recite creeds and respond to rituals and still not reflect religious standards and ideals in one's daily experience and in the structure of one's character. These indisputable facts are not cited, be it known, to suggest that a knowledge of the things specified is necessarily fruit-

less. The point is that such knowledge alone does not constitute religion.

The concept of means and ends. The relations involved in the illustrations just used will be clear if we pause to make the distinction between *means* and *ends*. This distinction is lost sight of by a recent writer who asserts that no one may lay valid claim to culture who has not read Horace, Tacitus, and Livy in the original. Without entering the lists against these distinguished Romans as representatives of culture, one may differ with their protagonist on the ground that culture cannot be defined in terms of *what has passed into the mind.*

Culture is, rather, a question of the *effect* of this mental possession, of the transforming influence which a knowledge of Horace, Tacitus, and Livy, for example, has had on the outlook upon, the attitude toward, and the expression of, life. What has this reading *done* for one as measured in the processes of one's daily thinking and living? Culture does not consist in the abundance of the things which one possesses, but in the use made of these things. Horace, Tacitus, and Livy are a *means* and not an *end*. Many, it is to be feared, employ the means but miss the end; and may we not believe that not a few gain the end without having recourse to this particular means?

What it is that we seek to teach. So also in the field of religion. Without attempting any formal definition, we may say that religion is primarily a *way of life;* and a man's life, to use the quotation more exactly than in the preceding paragraph, "consisteth not in the abundance of the things which he possesseth." The means are not to be confused with the end. The possession of materials from the Bible, catechism, or

creed may or may not result in *religion*, that is, in transformed *life;* they are the means, the desired *way of living* is the end.

Can religion be taught? The question now becomes, Can a way of living be taught? Can human experience, through proper instruction, be given that unique spiritual quality which we call religious? Thorndike tells us that education consists in "effecting desired changes in the life of the individual." Can desired religious changes be brought about through the processes of education? Dewey affirms that education is "The continuous reconstruction of experience, with a growing sense of social values and increasing control over the processes of one's own experience." Through the teaching of religion can we bring about in the individual a "continuous reconstruction of *religious* experience, with a growing sense of *spiritual* values and increasing control over the processes of one's own *religious* experience"? In short, through instruction, can the way be opened for the "grace of God," or whatever you will call the spiritual potency that operates on lives, to work upon the experience-process of children and youth and so lead them into the religious way of living?

Factors which are assumed as outside the learning process. So much for the religion term of our question. Now to turn more specifically to what we mean by *teaching* as related to religion. We will find it helpful to recall for a moment the familiar educational concept of stimulus-and-response. Religion—at least the Christian religion—assumes a beneficent supernatural Power that rests over or works in men's lives, acting as a stimulus, urge, or inspiration, to increasingly higher planes of response—that is, to higher levels of ideals

and action. When we speak of teaching religion, therefore, this Divine Stimulus is taken for granted as a vital and active reality which exists wholly outside of our human power or causation. We believe it to be a constant among the countless variables of existence, a potent spiritual energy as all-pervasive as ether, as exhaustless and unvarying as gravitation, and as necessary to the development of the spirit as are sunshine and vitamines to the body. This supernatural agency we call God, and the active potency emanating from him we sometimes call his "grace."

When we speak of teaching religion we do not mean that this Divine Potency can be controlled or mediated or in any way subjected to limitations imposed upon it by human agency. This factor, as we have said, is already postulated as a necessary condition to our interest or belief in religion. Nor do we seek to substitute any educational devices or processes for this supernatural agency. As well undertake to substitute the mechanics of dynamo, conductor, and filaments for the active ions whose energy floods our room with light. Continuing the analogy, the processes of religious instruction supply the mechanism, provide the process, through which the Divine Potential operates.

The Sense in Which Religion Can Be Taught

Can religion be taught? Not in so far as concerns originating or conditioning the spiritual motivation which comes from a supernatural source. But in the sense of *making the individual aware* of this divine agency, of *preparing him to receive and make use* of it, of *opening ways* for carrying its influences over into expression, *yes*.

From the earliest human times of which we have history man has been seeking for God—now in the fire; now in the winds and the streams and the stones and the trees; now in tribal deities endowed with human attributes and to whom were ascribed supernatural powers; and now in a spiritual being typified by the Christ and standing for all power and wisdom and excellency and love. Something in man's nature, some divine discontent, has refused to let him rest in the strength of his own equipment for meeting the tests of life and destiny; something has forbidden him ever to despair completely in the face of difficulties and bewilderments and crushing circumstances, urging him, rather, to reach outward and upward in the attempt to unite with his own strength the help of something higher and greater than himself—God. And in so doing man has *made his Bible, his rituals, his creeds, his prayers.*

Ontogeny repeats phylogeny in religion. In broad outline every individual must climb the path which the race has made in its ascent. At birth the child knows nothing of God, yet has within him this tendency which has actuated man in his search for him. He knows nothing of the revelation of God in the Bible, in nature, in human life. He knows nothing of any higher way of life, the following of which will lead him into fellowship with all that is best in human experience. All these things are to be discovered by him, if he is to attain to the best in life.

Now, shall the child of to-day be left to discover the religious aspect of experience as humanity has been obliged to do—empirically, by trial-and-error methods, following blind impulses and correcting them out of the failures and punishments due to mistakes, weak-

nesses, and false leads? Or shall he be saved the danger of defeat and the tragedy of missing the spiritual goal in his development by putting at his disposal and offering for his guidance the lessons learned by the human race in its long schooling? Shall we teach our children religion? We do not ask them to discover for themselves by unguided experimentation the science which we as a race have developed; we teach them science, and, so to speak, enable each new generation to begin its scientific experience where the race left off. So with languages, institutions, art; in all these lines we bring together the cream of racial experience in a carefully formulated curriculum and presented with the best skill to be secured in instruction. By so doing we make sure that the new generation shall have the advantage of the race's achievements in these lines.

Religion through stimulus, nurture, guidance. Religion can be taught. This is equivalent to saying that full spiritual stature can be reached by the slow and steady processes of growth. By stimulus, nurture, and guidance the individual can be led into the way of life set forth by the Nazarene. By the processes of education in religion the new generation can have their interest intrigued for the enterprises of the church, their loyalty grounded for justice and righteousness among men, their own ideals qualified and their characters integrated and stabilized in accordance with the highest standards attained by the human race.

Let us pause here to say again that these results are not claimed as the effect of a mere *process* which we call by the name of education or teaching. There is no intent or desire here to neglect or offer a substitute for that higher potency and Personality which is the basis of our religion. On the contrary, religious education,

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far from undertaking to eliminate the divine agency from the process, believes so firmly in this factor that it pins its faith on keeping the mind of the child so constantly conscious of God in his world of daily experience that the stimulus of the Divine Presence constantly impinges on the life.

Proofs That Religion Can Be Taught

Three principal lines of evidence may be offered that religion can be taught: (1) the evidence of *psychology*, (2) the evidence of *individual experience*, (3) the evidence of *history*.

(1) **Psychology testifies that religion can be taught.** Modern psychology builds upon the evolutionary concept and traces an unbroken continuity of mental development both in the race and the individual. Experience is unitary, unbroken and unbreakable from the dawn to the close of consciousness in any individual life. The complex process that we call the mind starts with a few simple sensations. It expands, broadens, and deepens until it comprises all the images, concepts, memories, emotions, and volitions which enter into the thought stream; all the drives and mechanisms which motivate action and conduct; all the ideals and ambitions which set the goals for achievement; all the trained capacities, attitudes and habits which define the structure of personality and character. No one of these mental powers, processes, or attributes exists separately from the whole; no single strand can be disentangled from the total fabric. No mental process ever acts of itself alone, but each is conditioned by, and inevitably acts in conjunction with, the others.

The concept that, through some new bit of experience, is to-day extended and enriched can be traced

back step by step in unbroken development to the earliest beginnings of conceptual thinking in this particular mind. The system of concepts grows by experience, step by step, field by field, in the realm of the mind's grasp, each influenced by, and influencing, every other one. Facts and images given into the keeping of the memory to-day associate themselves, by an inevitable law of the mind's operation, with other facts and images already in the memory's keeping, each forming a link in the chain of mental association that binds the whole together into an intelligible whole. Emotions or volitions which constitute a part of the mental history of this hour do not exist as separate phenomena of experience, or as isolated fragments in the thought stream, but as processes conditioned by other phases of mental action and themselves in turn conditioning still others.

The unity and continuity of experience. And so the analysis might continue. Whether you consider conscious life in its longitudinal aspect, or in cross-section view, you find the principle of unity and continuity holds. There are no splinters split off from the general body of experience. There is no sectoring of the mental life into distinct compartments. There is no plane of existence that does not merge into and coalesce with every other phase. There is no such thing as *religious* experience except as a part of *experience.*

The last proposition becomes self-evident if you will define religion functionally (as we have chosen to do) as a *way of living*—"a particular way of looking at everything instead of a certain way of looking at a particular thing." This point of view makes religion a part of all experience, a quality and constituent of

every aspect of daily living, a vital factor in a total philosophy of life.

Dependence of religious experience and growth on the mental powers and processes. These considerations, if valid, inevitably lead us to the conclusion that *the child, in his religious growth and development, uses and is dependent upon the same mental powers and processes that mediate other aspects of his experience.* Hence the psychological laws that govern mental growth in general and that apply to the processes of education in other lines will apply equally to religion.

It is not only possible, therefore, but entirely natural for the child to grow gradually, through nurture and training, into a consciously rich religious experience; just as it is possible for him, by the same method, to grow into a scientific or a literary experience. And it is the great purpose of religious education to see that he does this very thing.

Attaining religion through the processes of growth and development, that is, through response to religious nurture and training during childhood and youth, is the best way for many reasons. First of all, this is the only method by which religious ideals, habits, and actions can be made so much an integral part of the nature that they become *second nature*, no more to be put off or laid aside in times of stress or temptation than personality itself. It is a well-known biological law that only the *constants* in an environment, those factors that are continuous in their contact with the organism, are able to modify organic structure and function. Those factors that are only occasional or intermittent, that appear only temporarily at certain stages in the life history of the individual, produce no fundamental and lasting change.

The same principle holds in the spiritual realm. It is those influences that enter the life early and that are constant in their pressure on the expanding soul that are able profoundly to determine its quality and shape the course of its development. Only as religious concepts are built in with the growing body of the child's general fund of knowledge and thought will they become a part of his mental structure and continue as a dependable factor in shaping decision and action. Only as religious feeling and appreciation develop along with other phases of feeling and appreciation will they operate normally as a part of the motive forces of the life. Only as religious acts and deeds become a part of the general structure of habits by being interwoven with them as they grow and strengthen from earliest childhood will religion become an integral part of daily life and experience.

Says Borden P. Bowne: "*If human development were normal, there would be no need of conversion*—that is, of turning around, or a turning toward God; for we should never have turned away from him. We should simply pass from the unconsciousness and passivity of dawning life to the distinct consciousness and volitional attitude of mature life. And this transition would be made slowly, and without break or jar, something as the dawn comes up. As in the family life no one can tell, in the child's unfolding, when love and obedience begins, so in the normal development of the religious life, no one could tell when it begins. The inner life has none of the sharp divisions of our speech; and consciousness fades away from clear apprehension and distinct volition into incipiencies, and uncertain drawings, and shadowy beginnings, where directions may possibly be discerned, but no fixed lines can be drawn. In such

normal unfolding there might be great individual differences of experience, owing to differences of temperament and mental habit. With the more reflective the recognition and acceptance of the divine will might be a matter of more definite date, but they would be no more real on that account than they would be in a life of less sharply marked transitions. And with such reflective person such a date might well be a time forever to be remembered unto the Lord; but it would not mark a conversion, but only a conscious affirmation and ratification of what had already been unconsciously done." [1]

How to make religion a vital function in conduct. Not without cause is the church concerned over the tendency of its members to make religion a formal, incidental matter—a something added on as a supplement or afterthought rather than a something built in, the core of the life. It is lamented that there is so often a broad gap between profession and practice, between creed and deed, between what the head accepts and the conduct expresses. So many persons have a tendency to think of their life upon the plan of water-tight compartments, with religion in the Sunday compartment and pretty much left out of all the rest of the week.

There is one simple formula which will come nearer this fatal weakness in our practice of the Christian religion than any other: *Make vital religion an integral part of the child's education throughout the whole period of his plastic development. Build fruitful religious concepts, attitudes, and habits into the expanding life from the first, so that they may become an inseparable part of its structure.*

True, the adult may become converted. His life

[1] *The Christian Life.*

may be transformed by the strange alchemy of divine power working upon it. But no life grown to maturity without contact with religion can ever make religious thoughts, feelings, and actions as natural, inevitable, and effective a part of the experience as they would have been had they been built into the growing heart and mind from the first. For such a person religious concepts and values must always in some degree be attached to an already-built mental structure; they are in the nature of an addition that was not in the original plan when the fabric was building. *Introducing religion into an adult life that has never known it is like trying to graft a new shoot on an old stem.*

(2) **Personal experience testifies that religion can be taught.** The writer has asked between five and six hundred adults the following questions:

1. Can you point to *some particular time or occasion* when you began the Christian life, in the act commonly known as *conversion*, meaning by this *a turning from a state of spiritual coldness or indifference or rebellion* to a recognition of the claims of Christ upon you and a consciousness of his acceptance of you? Or,

2. Did you *grow so gradually* into your present religious status that you *cannot point to any particular time or occasion* when you were *converted* and began the Christian life?

3. In either case, have you had times or experiences of *personal commitment, redecision* or *reconsecration of* your life to Christ? If so, how often and at about what age?

These questions are shaped to bring the issue sharply between entering upon a consciously religious life suddenly by *conversion* and gradually by *growth.* Also,

to indicate whether it is usual, no matter which has been the initial process, for the individual to pass through experiences of personal decision, commitment, and reconsecration.

Those to whom the questions were given were persons markedly interested in religion, and who presumably had a religious consciousness and experience of clear and definite sort. Nearly half of them were ministers and seminary students preparing for the ministry. The remainder were church-school teachers taking work in training classes, and university students in departments of religious education preparing for special lines of religious service. Care was taken to make sure that all thoroughly understood exactly what was meant by each question. To encourage full and frank statements no names were to be signed to the answers.

Affirmation and conservation normal and desirable. About forty per cent of the entire number answered that they had experienced definite conversion. About sixty per cent said that they could fix no time or place of conversion, but from their earliest recollection had counted themselves as Christians, having been brought up in Christian homes and under religious instruction. Nearly all of both groups testified to passing through from one to several times of personal decision or affirmation, or of special consecration or definite recommitment to the Christian life. The method of entering upon the religious experience, whether by conversion or by the normal growth process, seemed to make no difference on this point, thus indicating that such personal affirmation or recommitment experiences are normal and to be expected.

Of course the significance of these answers does not

lie in the particular percentages belonging to each group. This will vary among different groups.[1] The point in question was whether it is possible for normal, average persons to develop a vital religious consciousness and a sufficient belief in and concern for religion to be willing to enter definitely into its service without having passed through the experience commonly called conversion. Another form of the question is whether it is possible so to train, instruct, and nurture a child in religion that he will develop a strong, fine Christian character, never having known estrangement from God nor having to be reclaimed from a life of spiritual hostility or indifference. The indisputable reply to these questions is *Yes*. It is beyond question true that *a full, rich, vital religious consciousness can be developed by a process of normal growth without the necessity of conversion or any emotional upheaval.*[2]

Experience proves that *religion can be taught*—not the experience alone of the few hundreds of persons concerned in this inquiry, but the experience also of many of the world's brightest lights of Christian leadership, together with that of hosts of their followers. None may doubt that the grace of God is able to save a soul through conversion; and none may doubt either that it is able to save that soul from the need for conversion (that is, of reclamation). The need for reclaiming by conversion a soul that should never have known separation from the Divine is the supreme tragedy.

(3) **The testimony of history.** The founder of Chris-

[1] Compare the well-known studies of Starbuck and Coe.

[2] *Conversion* throughout this discussion is used to mean a turning from a life of spiritual *indifference* or *rebellion* to a life of conscious and purposed harmony with God. Acts of *reconsecration, redecision* or *reaffirmation* are not called conversion, and should not be.

tianity was primarily a teacher. So true was his insight into the needs of the learning mind that his methods of instruction embody much of the best of modern pedagogy. The first converts from paganism to Christianity by the leaders of the early church were won almost wholly by teaching and, once they had cast their lot with the Christians, classes were formed for their instruction in the new faith. The early church was a *teaching* church. Indeed, the sermon as the center of the services of the congregation is a modern development, and is not yet common in all branches of the Christian Church.

The Catholic Church has throughout its history made the educational method foremost in its activities. So insistent is this organization on the fundamental necessity of instruction in religion as a part of the child's general education that in order to incorporate daily religious education in the training of nearly two million pupils enrolled in its schools, it has in the United States provided more than six thousand five hundred elementary schools and more than one thousand five hundred high schools paralleling the public-school system. The materials and methods employed in religious instruction in these schools represent the pedagogy of past centuries, and are markedly inadequate and inefficient. Yet out of this persistent program of the teaching of religion from earliest childhood the Catholic Church is able to develop in its constituency a loyalty which might well be envied by many Protestants. Indeed, it is doubtful whether the Catholic Church could maintain itself for any considerable length of time in this country without basing its program on the religious training of childhood and youth.

For no church can maintain itself, much less can it

fulfill its function in society, by centering its efforts on the reclaiming of adults from a life of spiritual indifference or hostility. The ways of education are slower and less sensational than conversion following fervid evangelistic appeals, but they are more effective. A given amount of planning, devotion, and funds expended on *keeping* childhood in the church will yield far larger results for the spiritual upbuilding of society than the same amount later expended to bring back those who once were the church's for the holding. And the great tragedy is that, once away, many are never won back.

Religion *can be taught.* It must be taught more effectively than is being done at present if the Christian Church is to maintain its position in a rapidly changing social order.

It is because of the conviction that religion can be taught that this volume is written. Once we conclude that religion can be taught, the question then arises of *how* it shall be taught. What shall be the method employed in teaching religion to childhood and youth? Will the same basic principles which govern in general education apply in religious education, and if so, just how, concretely, are these principles to be applied? The remainder of this volume is devoted to answering these questions.

Questions for Study and Discussion

1. Just why should the question constituting the title of this chapter be discussed in a book on method in teaching religion when we would not think of raising a similar question concerning arithmetic, language, or history?
2. Explain the sense in which religion cannot be taught.

3. Can a corresponding explanation be made for certain phases of other subjects of the general curriculum showing that they can not be taught?
4. Make an outline of an article or a talk intended to show that certain aspects of religion can be taught.
5. Explain the bearing which one's definition of religion itself has on the question whether religion can be taught.
6. Show, first, how man in his phylogenetic development taught himself religion, so to speak. Then show, second, the bearing of this fact on ontogenetic development in religion.
7. Discuss the fairness of the three questions asked under "evidence of personal experience," as tending to show the possibility of continuous and unbroken development of religious experience. If these questions appear to you fair and adequate, you might use them in an investigation similar to that described, the different members of the class finally comparing results.
8. Discuss (1) the validity, and (2) the implications, of the statement that "the child uses and is dependent upon the same mental powers and processes in his religious growth and development that mediate other aspects of his experience."
9. Study the history of the Christian Church and the polity of the most important of its branches and decide whether history has shown that religion can be taught.
10. Discuss whether the fact and possibility of conversion (which is here fully granted) argues against the proposition that religion can be taught.
11. If it is true that religious experience can be entered into either by the gradual growth process or by the conversional process, which would you say is the better method? Give full resons for your answer.

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CHAPTER II

THE RELIGIOUS FACTOR IN NATIVE EQUIPMENT

UNDER the older concept of teaching, discussions of method dealt chiefly with the technic of instruction and the manipulation of materials. The more scientific point of view of recent times starts with the learner—the factor in the educational process for whom both materials and instruction exist. Following the latter method we shall first of all inquire concerning the religious equipment given the child by nature, which may serve as the starting point for development and the basis for instruction in religion.

Two sets of influences combine to determine the course taken by the life of every individual: (1) his hereditary equipment, which constitutes the capital he has to invest in life; and (2) the action of his environment upon him. Included in hereditary factors are all the instinctive tendencies to characteristic human reactions and the capacities and powers which are contributed by racial and family heredity to every normal person. Included in the factors of environment are, on the one hand, all the influences that come from the general run of physical and social surroundings, and, on the other hand, the influences that come from purposed and organized training and education.

The central problem of our chapter is the extent to which nature, that is, heredity, either near or remote, has equipped the individual with religious tendencies. By religious tendencies we mean here tendencies to

respond to the concept of a higher Being with such reactions as good will, prayer, worship, cooperation, love; and, in general, to organize personal and social conduct in accordance with the highest ideals conceived by the individual under the stimulus of this concept of the divine.

Conflicting Theories

Two very different theories concerning the influence of the racial past upon the natural tendencies of the individual have come in conflict in current thought. The one theory is theological and gray with antiquity; the other is scientific and the product of modern scholarship. The theological theory is that of *original sin,* the scientific theory that of *original nature.* Although we are not in this treatment directly concerned with theology, it is necessary in the development of our problem to compare these two points of view.

The concept of original sin. Briefly stated, the doctrine of original sin is that "in Adam all men sinned." Adam, as the literal head of the human race, fell from his original high moral state of perfection through the sin of disobedience. Through this "fall" two effects accrued: (1) human nature became totally depraved, and this depravity was transmitted by the processes of heredity to all who came after to the end of time; (2) this sin of disobedience so outraged the laws of justice of a righteous Deity that all members of the human race were charged with a load of inherited guilt which must be expiated through retributive punishment. To those of the Christian faith who accept this doctrine, the death of Jesus Christ on the cross, through satisfying the claims of justice, removed the second of these effects for all who accept Jesus' substitutionary

suffering and sacrifice. The first of the two effects, that of the debasing of human nature and leaving only tendencies toward evil, still remains as a handicap and moral weight upon every individual.

This doctrine first played an important part in Christian theology in the fifth century, when it was set forth by Augustine. Luther accepted it and Calvin seized upon it and made it a central doctrine in his system of teaching, thus bringing it prominently into English theology and so into our own. Speaking of children Calvin said: "They bring condemnation with them from their mother's womb. They are odious and abominable to God." This view was incorporated in the Westminster Confessions and practically all other Confessions of the period of the Reconstruction in the history of the church. It obtains, either officially or unofficially, in the thinking of a goodly proportion of those of the Christian faith to-day.

The concept of original nature. "Original nature" is the convenient term used to stand for the net results of the evolutionary process as represented in the native equipment of the individual. Embedded in their natures and far antedating the brief period we call civilization there are in the nature of each of us, to use the concept of Robinson, two layers of prehistoric life, one animal and one savage-human. We have no means of knowing exactly how long either of these stages lasted. Yet the geologist and solar physicist tell us that prehuman life existed on the planet for countless millions of years before man appeared. During all these ages life was moving upward from the simple-celled forms hardly differentiated as plants or animals—first advancing to jelly-like structures, then to more complex invertebrate forms, then on to the

more highly organized fish forms, then to the amphibians, the reptiles and birds, and so progressively to the higher mammals and at last to man.

As to the time since man became human, we, of course, have no record except such as science discovers, until we come to the period when recorded history began. While no scientist undertakes to fix closely even the approximate time that has elapsed since the human era opened, there is very general agreement that it is not less than five hundred thousand years. Using this estimate as a basis, Professor Robinson employs the following illustration to show forth comparative stages of development:

"Let us imagine the whole gradual and laborious attainments of mankind compressed into the compass of a single lifetime. Let us assume that a single generation of men have in fifty years managed to accumulate all that now passes for civilization. They would have to start, as all individuals do, absolutely uncivilized, and their task would be to recapitulate what has occupied the race for, let us guess, at least five hundred thousand years. Each year in the life of a generation would therefore correspond to ten thousand years in the progress of the race.

"On this scale it would require forty-nine years to reach a point of intelligence which would enable our self-taught generation to give up their ancient and inveterate habits of wandering hunters and settle down here and there to till the ground, harvest their crops, domesticate animals, and weave their rough garments. Six months later, or half through the fiftieth year, some of them, in a particularly favorable situation, would have invented writing and thus established a new and wonderful means of spreading and

perpetuating civilization. Three months later another group would have carried literature, art, and philosophy to a high degree of refinement and set standards for the succeeding weeks. For two months our generation would have been living under the blessings of Christianity; the printing press would be but a fortnight old and they would not have had the steam engine for quite a week. For two or three days they would have been hastening about the globe in steamships and railroad trains, and only yesterday would they have come upon the magical possibilities of electricity. Within the last few hours they would have learned to sail in the air and beneath the waters, and have forthwith applied their newest discoveries to the prosecution of a magnificent war on the scale befitting their high ideals and new resources. This is not so strange, for only a week ago they were burning and burying alive those who differed from the ruling party in regard to salvation, eviscerating in public those who had new ideas of government, and hanging old women who were accused of traffic with the devil."[1]

Contribution of racial past to present tendencies. Though by exactly what processes the scientists are not agreed, of this much we are certain: All this limitless past has left its influence on the life of to-day. Every individual draws upon this long racial heritage for his life's native equipment—the tendencies and traits that characterize him as a human being. We are, to start with, what we are because our ancestors, from our immediate parents on back to the remotest unit of life from which we sprang, were what they were. Each generation back of us, near or remote,

[1] *The Mind in the Making*, by J. H. Robinson, pp. 83, 84. Harper & Brothers, publishers.

has contributed something to our make-up. As Emerson tells us, "We are a part of all we have met."

What in general is the quality of this gift the past has bestowed upon us? Are the tendencies it has left in us good or bad? Should these tendencies be encouraged or suppressed? Or are some of them of the one kind and some the other? Rousseau thought that all native tendencies were good, and that no individual becomes evil except as the result of a corrupting environment. Wordsworth was sure that the child comes "trailing clouds of glory from God, who is our home." Adversely, the theologians have in the main been able to discover nothing but evil in unregenerate human nature.

Upon one point all modern scholars are agreed—that there exists in human nature from its inheritance from the past certain "drives" or "urges" that determine tendencies or motivate action antecedent to, and in a sense more fundamental than, reasoned purpose. These drives come to us through the mechanism of a neural organism preorganized by ages of experience in reacting in certain characteristic ways in the presence of certain situations. For example, the neural centers of man are so organized by countless millions of reactions of starting, fleeing or fighting in the presence of situations that produce fear that fear is now universally a drive toward starting, fleeing, or fighting. In the same way love is a drive toward the caress, hunger toward food-getting, anger toward striking.

Quality of the native "drives." Some writers have claimed that all the drives of original nature were at one time in the history of the race necessary and good. By "necessary" is meant required for the best chances for survival in the competitive struggle for existence that has characterized life in all its forms. By "good"

is meant that the responses they bring are in harmony with the welfare of the individual and the group. The assumption of the "necessary" and "good" quality of all native reactions, as Thorndike points out, is not necessarily valid. Any individual organism, high or low, might possess a certain number or proportion of tendencies which were out of accord with the best interests of the individual or the group, so that these "bad" tendencies were sufficiently outnumbered by "good" ones to enable the individual and his group still to prove successful in the competitive struggle.

The most we can say of human nature from this point of view is that the preponderance, at least, of its native tendencies has been for the best interests of their possessor and his tribe or group. Some that were at one stage of the race's evolution "good" will, under the very different conditions supplied by civilization, be "bad," and will need to be suppressed or "sublimated." Such, for example, are anger-leading-to-blow and greediness-in-eating. Furthermore, no matter how necessary and good a certain reaction may be, evil can be made of it in either of two ways: (1) by using it out of proper time and place, and (2) by using it to excess.

If these considerations hold, we must conclude, then, that native equipment is what it is because the life of the race has made it so. Human nature is surely not all bad; it could not be, or the race would have disappeared from the face of the earth long since, while, as a matter of fact, the history of the race undeniably has an upward trend. Neither is human nature all good, else the world would not now be so full of injustice and evil. We must therefore refuse to subscribe either to the "angel" or the "demon" theory, recognizing in

every individual innate tendencies that, left unchecked, will surely lead to wrong conduct; and also other and, on the whole, stronger tendencies which, stimulated and given opportunity for expression, will lead to right living.

Practical Bearings of the Two Theories

Now it may be asked whether a greater difference has not been claimed between the doctrine of "original sin" and that of "original nature" in this discussion than really exists. For both acknowledge tendencies in human nature which, if left to themselves, inevitably lead to evil. Does it matter so much whether, like the theologian, we ascribe the origin of this baser phase of our natures to the "fall" of Adam; or, like the scientist, account for it by the processes of natural evolution? Is not the significant thing the fact that this evil exists in us, its source being, after all, an incidental question?

But the differences in the two positions go deeper than this and are not quite so easily disposed of. The defenders of "original sin" have used this concept to explain what they call "total depravity." For them no good trait or tendency exists in the "natural man." The whole field is occupied by tendencies that lead downward; human nature is wholly "depraved." And even when it has been conceded that the theory of "inherited guilt" from an ancestor's transgression is not a defensible position, guilt being an entirely personal matter, yet the essential depravity of human nature is still assumed. Thus there is nothing to work upon toward spiritual growth and upbuilding in the individual until a miraculous change has been effected through repentance and regeneration. Education, normal growth, can accomplish nothing.

Differences in program resulting from the two theories. It is exactly at this point that the two theories come most sharply into conflict. As theories, they might diverge as widely as the poles without causing great concern; but the fact is that they give us two distinctly different *programs* for dealing with the child. Those who believe in the depravity of the child's nature seek primarily his sudden conversion. All his religious guidance and instruction are planned to bring him to a "decision" and a "surrender." Educational agencies may be used, such as Sunday schools, classes, curricula, but the definitely educational results are secondary. The great end has been achieved when conversion has been attained. True, religious instruction may and should follow the conversion, but this, again, though desirable, is secondary, for the individual has been "saved," and this sublime objective transcends every other. Such a thing as an *educational* program in the true sense of the term, that is, in the sense of *depending for the religious outcome on the growth process under the stimulus and guidance of religious instruction*, is largely outside the interest of the disciples of Augustine and Calvin.

Directly opposed to this program aimed at sudden conversion is that of the religious educationists, who accept the finding of science as to original nature and the mixed moral tendencies of human inheritance. They believe that the tendencies which naturally lead to wrongdoing need to be suppressed, and that this can be done by a wisely planned program of education. They believe that all good tendencies need to be stimulated and set at work through natural avenues of expression and thus crystallized into character, and that this can best be done by a proper program of education.

Without denying the possibility of conversion, they seek by providing for the natural processes of growth and development to save its necessity. Not forgetting the place of the supernatural agency in the process, they try to make the child aware from the first of this Power that is constantly working with him for his happiness and his good. Instead of treating him as outside the membership of the Kingdom until he has by a cataclysmic soul experience been prepared for admission, the child is led from earliest understanding to think of himself as a member of God's great family, subject to its laws of conduct and action and benefited by its relationships.

In short, where the older system of belief provided a program that sought for volcanic upheaval and revolution in the life, the newer system seeks, through the slower and more natural and effective processes of growth and evolution, to make such experiences both unnecessary and impossible. The one is a program of *reclamation*, through evangelistic methods, the other a program of *conservation* through educational methods.

Forms Taken by the Native "Drives"

The contributions of original nature are commonly described as belonging in three groups: (1) reflexes, (2) instincts, and (3) capacities.[2] Reflexes belong more in the realm of physiology than of psychology and, since they possess little educational significance, require no discussion here. Instincts and capacities demand further attention.

Instinctive tendencies. Instinct is the native ten-

[2] McDougall does not include capacities in his discussion of native equipment. See his *Introduction to Social Psychology*, p. 45ff.

dency to act in certain characteristic ways in the presence of adequate stimuli, without previous training and without a conscious end in view. The resultant motor reactions are ready-made, predetermined by the neural organism which carries in its structure the history of the race. True, there is some little room for individuality in the instinctive reaction, but the main outline of the response is fixed; not every cat will chase a mouse in just the same way, but cats can be depended upon normally to chase mice; not every child will nurse exactly as every other child, but all normal children are sure to nurse.

Psychologists have differed much in the classification of human instincts, chiefly, no doubt, because instincts are so interwoven with each other that a complete separation even into broad groups is difficult, and into separate individual units quite impossible. Thorndike employs three large groups. Dewey seems disposed to ignore all individual instincts and be satisfied with the concept of a great complex of inseparable *instinctive tendencies*.[3] While we may agree with Dewey that "the whole organism is concerned in every act to some extent and in some fashion," we are still justified in calling certain instinctive reactions by definite names; as the instinct of *acquisition and possession*, of *gregariousness*, of *rivalry*, of *cooperation;* meaning to indicate in each instance *the predominant line or direction taken* by the instinctive reaction, even if the entire organism may in a sense be back of the act. Proceeding from this point of view we may for our present purpose use a grouping of human instincts somewhat modified from Thorndike's list.[4]

[3] *Human Nature and Conduct*, Part Two.
[4] *Educational Psychology*, vol. i, pp. 55 and 135.

(1) *Instincts related to food getting and self-protection*: eating, reaching, grasping, carrying objects to the mouth, acquisition and possession, hunting and the chase, collecting and hoarding, avoidance and repulsion, rivalry and cooperation, habitation, resistance to restraint or confinement, migration and domesticity, fear, fighting, anger.

(2) *Instincts involving response to behavior of other persons:* motherly behavior, gregariousness, attention to other human beings, attention getting, responses to approval and scorn of others, responses approving or scorning others, mastering and submissive behavior, display, shyness, self-conscious behavior, sex behavior, secretiveness, rivalry, cooperation, suggestibility and opposition, envious and jealous behavior, greed, ownership, kindliness, teasing, tormenting and bullying, imitation.

(3) *Minor bodily movements and cerebral connections:* vocalization, visual exploration, manipulation, responses resulting in cleanliness, curiosity, multiform mental activities, multiform physical activities, play.

Capacities. Native capacities differ from instincts in not providing definitely predictable and ready-made reactions. They consist, rather, of the "gifts" or aptitudes of the individual to follow certain lines of action or achievement. There is no doubt that here, as in the case of instincts, we are dealing with complexes that are in some degree interdependent. Yet we may with some certainty speak of one person having a gift for mathematics, another for music, another for art, another for oratory, another for mechanics, and so on. To make a list of innate capacities would be to list all the special aptitudes that crop out in individuals or run in families, thus favoring individual distinction

in some particular line. For example, the Mozarts were natively musicians, the Wesleys seemed natively to have a capacity for religion, the Edwards family showed a native endowment of intellectual and moral vigor. Swift's list of "famous blockheads"[5] suggests the same truth. Not only is there a difference in the total aggregate of native mental energy or ability, but this energy or ability is generally distributed unevenly among various capacities, so that one or more are made to stand out above the others in a given individual in promise and power.

Capacities, like instincts, are "drives" toward action. Hence they serve as a dynamic in the nature, urging to achievement. In proof of this fact witness the compelling power of the interest of an Edison in mechanics, of a Ford in industry, of a Wesley in religion, of ten thousand men and women in various walks of life who are, in the satisfaction of self-realization, doing the one thing which above all things they desire most to do.

Instincts and capacities are both "starting points for development." They are both modifiable, capacities to a higher degree than instincts. Both respond to stimuli from their environment, but instincts require a more definite and less complex stimulus. Education is basically concerned with both, finding in instincts the more compelling, but less constant source of impulsion. Both are vitally related to the religious development of the individual. The nature and implications of this relationship may next claim our attention.

Native "Drives" Functioning in Religion

In seeking for the religious element in native equip-

[5] *Mind in the Making*, by F. H. Swift, Chapter I.

ment we should first ask, "Has the child a religious instinct?" Does he, "without previous training and without a conscious end in view," tend to respond to adequate stimuli with those reactions which we call religious?

No single religious instinct. The first difficulty we encounter in answering this question is in stating just what we mean by a *religious* instinct. If, as we have ventured to assert, and as Wesley taught, religion is "a way of looking at life, a manner of living," then manifestly the concept represented by the term is too broad to be covered by any single instinct. Go over the list of instincts as set forth by the psychologists, even the longest of the lists, and pick out if you can any single instinct that answers to the broad connotation of the phrase, "a manner of living"; or, doubting the spiritual insight of the psychologist, go yourself to the unlearned reactions of human nature and find one that answers the demand of our inquiry. At once it is seen that the task is an impossible one.

But perhaps it may seem that our definition of religion is too broad, and that it should be narrowed and made more definite. Without conceding the point, let us for the moment assume it to test the supposition. Let us think of religion as a spontaneous demand of the nature for fellowship with God, as there is a spontaneous demand for human companionship. Will the child, wholly untaught by precept or example, from the impulses of his own inner nature, persistently seek for God as he will seek for human comrades? Or, let us think of religion as the effort to secure the help of a higher power to unite with our power to meet various tests of experience. Will the child, untaught, naturally pray for help from an unseen Spirit as he will

ask for help from a human friend? Or, again, let us still more narrowly and definitely think for the moment of religion as the observance of certain forms or ceremonials. Will the child, wholly untaught, by precept or example, be driven by an innate tendency to go on Sunday to church, to work out for himself a creed to repeat, or to devise a ritual and carry out its responses? Again the answer, if not negative, will be but very doubtfully affirmative in any practical sense.

Instinctive tendencies that lead toward religion. Are we, then, to conclude that there exists in man no instinctive tendency toward religion? Are we to believe that the aspirations and struggles by which man has developed his religion have failed to register in the sum total of those characteristics which heredity bequeaths to each generation? By no means does this follow. When we have said that there is no *single* religious instinct we have not said that there is no *instinctive tendency* toward religion any more than we have said there is no instinctive tendency to protect the self when we have said there is no *single* instinct of self-protection.

Returning for a moment to our definition of religion as a way of life, let us note that "way of life" is more than what conveniently might be called a system of moral conduct. It involves the recognition of a Deity and the seeking of right relations to him; it includes right relations to fellow man and the institutions developed by him through the social process; it demands allegiance to righteousness and enmity to injustice and oppression among men. And so we might go on until we had enumerated all that is best in life. Religion is a *way of thinking and feeling and doing and being* throughout the whole range of the day's living—

of thinking and feeling and doing and being with reference to three great realities: ourselves, our fellow men and God.

Now, do we not have instinctive tendencies that serve as drives to right reactions in these relations? The instinct of "motherly behavior" lies at the basis of one of the highest and finest relations within the range of human experience. The instinct of "gregariousness" impels to associations and fellowship which makes us "members one of another." The tendency "to respond to the approval or scorn of others" is a powerful urge toward right conduct. The instinct of "kindliness" leads in the direction of loving our neighbor as ourselves. The instinct of "curiosity" makes us ready to receive instruction and keen to search out the unknown in the realm of the spiritual as well as the natural. The "fighting" instinct may be sublimated and enable the apostle to testify that he had "fought a good fight." The instinct to "vocalization" prepares for spoken prayer and communion with God. The instinct to "master and excel" makes us reach out for the help of a higher Power when confronted by difficulties.

Let us therefore not be concerned that we fail to find any *one* instinct that answers to our *whole* concept of religion. For widely scattered through the multiform tendencies imbedded in the instinctive aspects of original nature are native impulses which very definitely and vitally drive in the direction of that way of life by which we define religion. Nor must we forget that there has existed in man throughout the whole course of his development a basic urge of his nature which has driven him to seek for God as a complement to his need.

Man's capacity for religion. Among the capacities supplied by original nature is religion also represented? Does human history show that man has an aptitude for religion? Does he easily and naturally respond to religious environment, react to religious instruction, build high ideals into his philosophy of life, welcome the thought of a Deity presiding over his destiny? To all these questions we must answer Yes.

Men have developed, especially in modern complex society, many interests and loyalties. They have fought for political liberty; they have evolved a monogamous home about which their dearest interests center; they have built great systems of universal education; they have developed constitutions and an amazingly intricate body of laws; they have wrought out systems of philosophy and science, and invented a wonderful structure of commerce.

All these things have come to pass because man, in the aggregate, has capacities answering to such lines of achievement. But the list of achievements mentioned is incomplete. No human achievement is greater than the development of religion, mounting as it does from the first blind reaching out for "mana" to the culmination in Christianity. Grant that our interpretation of religion is yet very imperfect, and that our understanding of God in the universe is yet in the kindergarten stage; grant that the Christianity we practice is very far from that taught by Jesus; even then we must admit that if all religion were to be eliminated from the world and mankind left without its moral stimulus, its stabilizing influence and its inspiring hope civilization would be robbed of one of its chiefest possessions. This is but to say that man, man in the aggregate, has a capacity for religion. This

capacity is found in varying degrees in all races and times. Among the Hebrews of old it amounted to genius, and gave us the foundations for our Christianity. It seems a marked attribute of the throngs of India to-day. The fundamental fact is that there exists in human nature a great need for religion, and wherever the race has felt a great need it has *built into original nature the capacities which, given opportunity for expression, will satisfy that need.*

Summary. We are in position now, after this brief analysis, to answer with at least some degree of certainty the central problem of our chapter, namely, the extent to which original nature has supplied man with tendencies or drives which serve as a basis for his religious development. Nature has not forgotten the individual at this point. Though we find no one instinct which we can separate from the group and designate as *the* or *a* religious instinct, we do find a great complex of instinctive tendencies which lead in the direction of that "way of life" which is characteristic of religion. We do find an urge or drive that makes it natural and easy for the individual to respond to the concept of a supreme power and presence related to our lives. We do find that man has progressively revealed in his history a capacity for religion, a bent of mind, a readiness of interest, an aptitude for faith, which has made him respond through succeeding generations to the religious ideal and out of this response develop great systems of religion to which he gives a fierce loyalty and devotion even in the face of wars, persecutions, and martyr fires. Individuals and races may differ in their capacity for religion as in their capacity for other phases of experience, but none are without sufficient capacity to respond fruitfully

to its cultivation. None are without instinctive religious tendencies which supply effective starting points for nurture and training in religion.

If, then, as we have concluded in Chapter I, religion can be taught, and if, as we have concluded in Chapter II, nature has endowed the individual with tendencies which lead him to respond to religious nurture, what are the objectives to be sought in the religious instruction of the child? To this question we will next turn our attention.

Questions for Study and Discussion

1. Verify the distinction in pedagogical points of view mentioned in the first paragraph of the chapter.
2. Make an explicit statement of the central problem of this chapter.
3. Explain fully what is contained in the concept of original nature.
4. Make a study of the doctrine of original sin, and be able to state its case more fully than space permitted in the present chapter.
5. Outline in some detail the explanation you would make to an intelligent but uninformed person of the bearing the two doctrines set forth have on the practical program of the church in dealing with children.
6. Outline the explanation you would make to show the distinction between the two terms "a religious instinct" and "an instinctive tendency toward religion."
7. Explain the relation of the concept of evolution to an interpretation of the moral nature of the individual.
8 Refer to Woodworth's *Dynamic Psychology* and give a full analysis of the concept of "drives" as a part of native equipment.
9. Explain Dewey's concept as shown in his book *Human Nature and Conduct* of the instinctive basis of human nature.

10. Show the bearing which our definition of religion will have on determining the question of the existence of a religious instinct.
11. What practical difference does it make for religious education whether an instinctive religious tendency exists in the individual or not?

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CHAPTER III

LOCATING AND DEFINING OBJECTIVES

Any individual classifies himself in the scale of creation by his ability to conceive the objectives of his existence and determine the means for their attainment. In the realm of insensate being and in the lower forms of life the guiding force lies wholly or chiefly outside the individual and the process. Electrical ions have nothing to say about the use to which they shall be put in driving our machines or lighting our houses. The single-celled animal floating on the waves, driven hither and thither by changing currents and dependent on chance for food, is helpless in the grip of circumstances that are too large for it. In man, the teleology that guides his experience and shapes his destiny has become conscious and at least in part acts from within. For man can, however dimly, conceive an end for his striving and select the agencies by which to attain this goal. Here evolution has become consciously self-directive.

Physical objectives easier to define. Not all men are equally able to formulate an objective and direct their energies toward a goal. Nor are all equally able to seize upon and make use of the means for reaching their objectives. A similar difference obtains when men come to conceive their objectives in various avenues of collective experience. It has been found easier, for example, to define and reach the goals of physical comfort than to provide for other needs of life. Men have said, "We will have warm houses,

comfortable clothing, abundant food, machines and labor-saving devices"; and these things were forthcoming in amazing abundance and perfection. Again, men have said, "We will have social organizations and government, so that justice and equal opportunity for all may obtain"; but this has been more difficult to attain than physical comforts, and there still exists much of injustice and inequality of opportunity. Men also have said, "We will build systems of education, that we may make ourselves efficient in mind and in soul, developing our powers to the full and so fulfilling our destiny"; but this also has proved a difficult goal. Our systems of education are very imperfect, and there are still lying fallow in human nature depths of power and heights of achievement yet unclaimed because we have not clearly enough conceived the objectives to be reached through the process of education or the means to be employed in these processes.

Need of Clearer Objectives in Religious Education

Education, especially religious education, is in great need of re-locating its objectives and more sharply defining its goals. With all the accurate range-finding devices and refined methods of locating objectives used in the World War it was estimated that it took one thousand shots to hit a man. How many shots would have been required had there been no attempt at aiming at objectives? To equip a modern ship with engines and propellers, load the ship with precious cargo and start it out on the ocean without destined port or controlling rudder would offend all intelligence, yet there are many reasons to fear that these illustrations come too near to representing the condition in the religious educational process of to-day. Go

out into the church schools and you find too little consciousness of purpose, too little certainty of the objectives to be attained. The process is too blind and too much is left to chance. We do not know what we are trying to do and therefore do not know whether we are getting it done. We are busy making the wheels go around, but we are not sure where we are going. It is requiring far too many shots to hit a man.

What, then, are the objectives in teaching religion? Just what are we aiming at with our Sunday schools, our week-day schools, our vacation church schools and all the rest? Toward what goals shall we point our instruction and plan our materials? What are we trying to hit?

In seeking to answer the question involved in these inquiries we need first of all, as was suggested in the preceding chapter, to keep clear in our thinking the distinction between *means* and *ends*—a distinction which would seem easy enough to make, but the ignoring of which accounts for a considerable proportion of the relative failure of many of the church schools of the present day. Specifically, the distinction is one between making the *child* or making the *subject matter* the objective of our teaching.

Locus of the objective. Due to the rise of child study and the science of education, the present generation has seen a marked shift of emphasis in the locus of aim in teaching. Throughout nineteenth century education the teacher's thought centered primarily on the materials, and only secondarily on the child. The teacher who taught John grammar first of all taught grammar: so much parsing, declining, conjugating, John being more or less incidental in the process. Likewise, the teacher who taught John the catechism

or the Bible first of all taught the materials, John often being somewhat neglected and his spiritual interests and needs lost sight of. At the present time, however, no series of Sunday-school lessons seemingly can get started; in fact, no single unit of lesson materials or, indeed, no individual lesson can get started without an imposing statement of aims "in terms of the pupil." All systems of lessons, even the indefensible ungraded Uniform Lessons, are claimed to be "child-centered."

Now, it may with some pertinence be asked where the great difference lies. If grammar, or the catechism, or the Bible is thoroughly taught, is not John also by this process being taught? And, conversely, can John be taught without using the materials of grammar, or the catechism or the Bible or subject matter of similar import? But there is more in the distinction than appears on the face of it. To illustrate with an analogy from the field of experimental psychology: The experimenter desires to test the reaction-time of a subject. To this end he asks the subject to listen for an agreed-upon auditory signal, immediately upon the occurrence of which he is to push an electric button upon which his finger rests. The signal and the button are so connected with a chronoscope that the interval between the signal and the reaction is exactly measured in thousandths of a second. The subject, in effecting his reaction, may take either of two different attitudes of mind: (1) *he may focus his attention on the expected signal*, his finger acting as quickly as possible after it occurs; (2) *he may focus his attention on his finger tip* with the intention of getting it immediately into action when the signal is heard. It might be thought that it would not matter which point attention is specifically directed toward, as the reaction is sure to come

in either case. But the fact is that the subject will react several thousandths of a second quicker if his attention is on his finger tip. So in the field of teaching: the results are found to be much more effective when attention is centered on John as the objective instead of upon the materials.

The individual aspect of the objective. While it is doubtful whether any person has a right to undertake the teaching of subject matter to which his enthusiasm and appreciation do not warmly attach, surely no one can teach well to whom the subject matter has become primary. No one who loves his Bible more than he cares for his pupils has any place in the church school classroom. No one whose criteria of success are in terms of materials covered rather than of *changes wrought in living experience* has yet grasped the first essentials of aim in teaching. This does not mean that the subject matter taught is unimportant, but that its importance is to be measured only by its power to stimulate, feed, or guide growing experience.

The social aspect of the objective. When we say that teaching must find its objective in the individual we must not forget the important fact that no individual lives except as a part of society. The individual has no interests or ambitions which are not the concern of the social organism. He can make no success or failure that is not shared by society. Nor, on the other hand, can society succeed or fail without changing the conditions which surround the individual and so influencing his outcome. Inescapably, for better or for worse, the two are bound together.

Nevertheless, though the interests of society must be guarded equally with those of the individual in the educational process, yet in teaching we deal with

individuals; we do not teach society, but Tom, Dick, and Harry. We must therefore shape our materials and our methods to the requirements of the individual mind, not forgetting that each individual is a member of the larger social group into which he must fit as a participant and a contributor. In the broad, the interests of the individual and of society are so nearly identical that the one is advanced when the other is well served. There is no danger, therefore, in making the child the criterion of our educational program, if we keep in mind his religio-social relationships and the functions he is preparing to fulfill.

The human aim infinitely difficult to attain. To make the child the objective of our teaching is a difficult thing in practice. It is easy enough to teach *subject matter*, to set forth so much organized, systematized truth. For any one of normal intelligence can master a body of subject matter, make it his own, prepare to present it to others in ordered fashion. But it is infinitely difficult to teach living spirit—to kindle interest, set free motives, stimulate thought, invite imagination, stir appreciation, whet curiosity, create ideals and lead them to find expression in action; in short, to be the adequate cause back of "the reconstruction of experience" in desired directions. The relative ease of the one and the surpassing difficulty of the other is one reason why we have so many teachers who can "teach the Bible," or the catechism, but so few who can teach boys and girls. The ease of the one and the difficulty of the other was what Professor Dewey had in mind when he said that the teacher must so master his materials that they become to him second nature, so that when he comes to the class he can give all his power of interpretative thought

"to the human element," which can never be known or mastered beforehand.

Aims Must Function

In order to be of any use an aim must be concrete and definite enough so that it *actually functions* as a guide to procedure. There are at present many fine statements of objectives printed in connection with church curriculum materials which seem to have little or no effect on the selection of the materials which follow. In some cases this failure of the aim to function is due to its being in terms so general and vague as to afford no intelligible criterion when it comes to practical use. For example, "To lead the little child to the Father by helping him: To know God; to know Jesus; to know about the heavenly home; to distinguish between right and wrong; to show his love of God by working for him" is a statement of aims for kindergarten classes, rich enough in intent but perhaps not of great practical value as a guide to teachers or lesson makers. It is to be criticized, not for what it says, but for what it leaves unsaid. It is too abstract to function as a guide to procedure. So also, to set down as the first aim to govern in teaching eleven-year children, "To awaken interest in the Bible," and then offer a technical and detailed study of the political history of the Hebrews so advanced that no child in the elementary grades of the public school would be expected to read it, is to fail to make the aim function after it is stated.

Aims must possess immediacy of realization. To be more than a beautiful sentiment which looks well on paper an educational objective must have *immediacy*. This does not mean that teaching aims may

not look to the future; they must, as a matter of fact, take into account not only what the individual is now but what he should become. But this ultimate aim must not take the place of a more immediately specific objective. To state a broad generalized aim to be accomplished as the goal of the whole process may be good enough to point the general direction to be taken, but it is not sufficient to guide the individual steps of the teaching process. To have in mind the kind of man we desire a boy to become is good as far as it goes, but it does not go far enough. The more pressing problem is that of the kind of *boy* we want him to be here and now; for only as that question is settled will the more distant goal be realized.

This is equivalent to saying that to make the child the criterion of method requires that all materials and all teaching shall relate themselves to the *present* plane of the learner's experience, his mental grasp, the basic "drives" coming at this stage from original nature, the accumulated mass or background of related experience, the limitations of physical vitality and of concentrated attention, and finally, if the teaching is to be most highly effective, the individual differences and special capacities represented.

Aims defined as though desired in learner. Once the principle is settled that the objective of teaching, and hence its success, must be measured in terms of changes produced in the life of the learner, the question narrows down to the more specific one of *what* changes we seek to produce. What kind of an individual do we seek to produce? Experience, life, is so multiform, the activities, contacts, relationships of each day's living are so interwoven; the ranges of thought, feeling, choice are so broad; the whole life process is so com-

plex that we may well inquire whether it is not hopeless to expect to single out particular aspects to work upon.

Fortunately for our problem it is possible to discover certain *centers of organization* in the life process which act as controls over the general body of experience. As in the case of strategic points in a military campaign, if these are secured, the whole is won.

Aims That Center in Christian Conduct

First and foremost among these concrete objectives, in a sense summing up and including all the rest, is *behavior, conduct, character.* How one thinks, what one believes, the flow of one's emotions and the character of one's volitions, are all important; but they get their importance chiefly from the part they play in determining *action.* At this point, idealistic philosophy, biology, ethics and religion join hands: the first takes the position that the worth of each item of experience is to be measured in terms of its power to make possible some higher or more valuable form of experience; the second takes the position that in the ascending cycle of animal evolution only so much mind develops as is required in any species or group to carry out the necessary adjustments of environment. This means that action, behavior, conduct is the ultimate goal of living and the supreme test of the individual. From the point of view of applied ethics we arrive at the same conclusion: we are interested in our neighbor's ideals, his education, his general philosophy of life chiefly and practically because of the bearing they will have on his behavior as a neighbor. Jesus when asked whether he was the Messiah answered in terms of the deeds he was performing. James was

concerned about a man's faith only when it showed forth in his works.

Ultimate tests of value. This does not mean that other aspects of experience may not possess value in their own right. The mystic is not wrong in prizing the rapture he feels in his sense of relationship and communion with the Divine. The student is not wrong who richly stores his mind with historical fact, biographical lore, beautiful forms of expression in literature or music, or whatever else may serve to "furnish" the mind and give it materials for high and beautiful thoughts. And surely no one is wrong who equips himself with high ideals and renders sensitive and quick the sources of right motives.

These are all worthy objectives, for without them life is sure to be narrow, barren, and inefficient. The point is, that the mystic must not let the matter *end* with the ecstasy of his feeling; the student must not be satisfied with the *accumulating of culture*; the idealist must not rest *glorying in his ideals*. Each of these things must be made to minister to something higher and more complete than themselves; they must carry over into the current of the common life, and become stimuli and guides to action. Only as fellowship of a finely tuned soul is able to show in daily contact with other lives the fruit of his communion with God has this communion fulfilled its larger purpose. Only as the possessor of knowledge and culture is able to reveal the richness of his experience in his multiform relations with his fellow man is he discovering their deepest meaning. Only as the idealist finds a way to translate his ideals into such form in the give-and-take of every-day living that they may be seen in deeds and conduct have these ideals proved their reality or their quality.

We may therefore say that there is no such thing as feeling, no matter how high and holy, *for its own sake.* William James has told us that the world could well spare a thousand of those who feel for one who, feeling, *acts.* There is no such thing as knowledge for its own sake. For most of the knowledge that man possesses he has wrung from the reluctant universe at some crucial point of his experience; and no knowledge has fulfilled its purpose until it has again been employed in guiding other experience. There is no such thing as ideals, ambitions, visions for the sake of losing oneself in the dreams they induce. For their only intelligible explanation and purpose as phases of experience is to serve as drives to stern effort and high achievement against the odds met by every person actively engaged in the business of living.

The religious aims include a consciousness of relationship with God. Religion, at least of the highly developed sort with which we are concerned in this discussion, involves as its foundation consciousness of relationship to a Divine Being. Our concept of the nature of this relationship will depend upon our concept of Deity. If we think of a jealous and avenging God, a high Potentate who glories in the adulation of subservient beings, then we will conceive our relationship as that of vassals, whose chief end is to praise and glorify their Deity. If we think of God as Father and friend, the sense of relationship at once changes, and we become sons and the coworkers with him for the good of the human family, his children; and we shall then desire comradeship and communion with him, turn to him for help and guidance, for comfort and consolation, for inspiration and uplifting. If we think of God as creator of the universe, the author of nature

in her manifold forms, at work among his creatures and the forces that surround their lives, we shall then find our Deity immanent in all the world about us, from the smallest electron to the largest sun, and in every manifestation of energy from that which serves as a stimulus to a sensation in the mind to that which hurls the stars through space.

Naturally the thought of a Being omnipotent in power, omniscient in knowledge, omnipresent in his relationships, and at the same time personal Friend and Father, a loving Deity, interested in and overshadowing our lives, will stir in us feelings of reverence, love, awe, and worship and mediate the corresponding acts which follow.

The religious aim includes social relationships. Religion includes a sense of relationships and obligations to our fellow men. The brotherhood of man is involved in the thought of the Fatherhood of God. Under the social concept of religion which was taught by Jesus, one cannot serve God except through serving his fellows. The concept of Christianity therefore involves the will to know and serve others of our kind, loving them as ourselves and welcoming the sense of kinship with them.

When we define religion as a "way of life," then we must put into the term a meaning broad enough to include this twofold sense of relationship—the relationship of the individual to God and to his fellows. There seems to be some danger at the present time that the first of these two relationships may be forgotten or neglected in the stress upon social living. Religion with God omitted becomes but a very precarious system of ethics doubtful in quality and lacking in motive.

Centers of Organization for Conduct

If we are to define religion in functional terms as a *way of living*, we should then come closer to our definition by inquiring *what* way of living? What are the characteristic types of response we seek from the religious person to-day? In spirit, but not in complete detail, we find the answer to our question in the record of the life of the Nazarene. The application of that spirit to our own lives we must try ourselves to make.

Care, upbuilding and proper use of the body. The old concept of mortifying the flesh for the good of the spirit has passed away. All that lives of us, or in us, is good if we make it so. The creative Power that breathed into man the breath of life, breathed that breath into a body which he also had made as a home for the spirit. We are ready to say with Browning,

> "Let us not always say,
> 'Spite of this flesh to-day
> I strove, made head, gained ground upon the whole!'
>
> "As the bird wings and sings,
> Let us cry, 'All good things
> Are ours, nor soul helps flesh more, now, than flesh helps soul.'"

Life is so close a unity that no part of our being can suffer without bringing hardship on the whole. And modern scholarship has shown that ill health, disordered nerves, a poisoned blood current are at the root of much moral delinquency. To fulfill his destiny in the world one must have a body trained to efficiency, dependable for steady service and length of life. True, the laws of hygiene are now taught in the public schools, but *the religious sanction should be placed behind the*

principles of right physical living by having them made one of the objectives of our church-school teaching.

Proper respect for and treatment of one's own personality. Selfishness, vain pride and narrow egotism are to be suppressed or transformed into more worthy attributes; but *self-respect and a proper sense of the value of personality* are basic to right religious development. We believe that somehow, though by what processes we know not, man has come from out the hand of God, and is destined to return to him. From this high kinship are powers that are all but infinite; possibilities of attainment that, at man's best, make him a worthy coworker with his Creator; capacities for evil that can cause him to sink lower than the brutes. Our faith tells us that God has dignified this spiritual self in us by creating it in his own image, by lavishing upon it a great interest and love, and by offering it fellowship, communion, and a haven of refuge. The *person*, the human *soul*, is of supreme value.

Now, omitting all speculative and controversial questions as to the ultimate nature of this inner self, we may agree that to its possessor it is no vague entity that exists only as a figment of the imagination, but the very center of our being, the felt and known core of our existence. The young child, engrossed with the sensory world about him, for a time lives a life that is chiefly objective. But there comes a moment in the life when this inner self rises out of the mists of experience and stands revealed before us. It dawns upon us in that instant that *I am I!* This discovery may come in some dream of future deeds or achievement, in the meeting and mastering of some temptation or difficulty, in the blow struck by bereavement or sorrow, or at a hundred other crucial points of

experience. Each person may know the inner self at first hand as the being which he *is* and which is *himself*; and none may know the self of another except through the acts and deeds which go to make up behavior and conduct.

In its dynamic aspect the self is revealed as a set of powers and capacities that find expression in the common run of daily experience; the self *in action* is the only self that is knowable, lovable or hateable. The self lives in its deeds, and is what it is because of what it *does* in thought and action. To control the self or to cause the self to expand and grow is therefore to control the acts of the self. Such control or stimulus may to-day mean inciting to effect and achievement; to-morrow it may demand the checking of impulses that should not be allowed expression. Now the self may need to be compelled into conformity with social standards and usages; another time it may require independence of personal judgment and the placing of ethical conduct on a plane higher than custom requires (Jesus was forever saying, "It hath been said by them of olden time, but I say unto you . . ."). On one occasion the self may most profit by association with others, touching elbows and feeling the contact of mind with mind in the thick of the day's play or its work; again it may find its greatest good in retiring to solitude and contemplation. Always the self should rest in a sense of unity and harmony with a Divine Personality in whom it lives and moves and has its being.

One of the great objectives of religious education is to bring children and youth into a right realization of the dignity and meaning of personality and the debt each owes this individual self. As the consciousness

of self develops, the youth should come to look upon this being with respect, and to feel toward it a proper pride. Sensing something of its high possibilities, he should be led to invest his best effort to educate, refine, and enrich it and so build into it beauty and worth that from day to day it approaches some little step toward its great Prototype.

Preparation for group relationships. Every child is at the beginning narrowly self-centered. His thought, his desires, his efforts are devoted to getting for his own satisfaction whatever appeals to him. He has no sense of the rights of others, no care for their welfare, no sense of responsibility for their happiness or good. And even after the social impulses have begun to arise, and consciousness of human relationships and values springs up, the self-serving motive remains strong—so strong indeed that much of the injustice and crime prevalent in society goes back to this trait of human nature.

One of the great objectives of education is, to *socialize* the individual, and one of the objectives of religious education is to motivate this process of socialization by means of religious sanctions. To socialize, therefore, means to *Christianize.* Public education can set forth the concept of human brotherhood and the ideal of the common good; but in acting as a brother to humanity and in serving the common good one inevitably runs counter to individual impulses and inclinations. Like the valiant Roman, "the good which we would we do not, and the evil which we would not, that do we practice." We need the help of some motive stronger than the social and ethical impulses of our nature, fine as they may be—we need the sanctions of religion.

To socialize the individual we must teach him how to live with and for others, following the example of the Nazarene. He must learn the relationships of the home, master the art of being a friend, fit into the neighborhood, be a good citizen of municipality, state and nation, and finally recognize and fulfill the claims of universal human brotherhood which transcend considerations of nations or race. Our Christianized individual must come to realize that all the comforts of civilization and the blessings of peace were paid for with endless toil, suffering and sacrifice—*and by serving his own generation he must seek to pay the debt he owes for this service.* To Christianize the individual we must make out of him a helper, a builder for the kingdom which Jesus came to set up among men, a lover of his fellow man. We must prepare him to be a follower of the best thought, the best men, and the best movements of his day; and, in his turn and within the limit of his powers, to be a leader of his group toward the highest goals set by the ideals of a Christian civilization. These objectives, though they do not include all, are typical of the goals of religious education in preparing the individual to live as a benign and constructive influence in his social group.

Preparation for relationships in the family. Deeply rooted in human nature are the impulses upon which rests the family. Man, woman, child. Out of these relationships come the highest values known to human experience. Out of their needs and their sentiments has come the home, the most intimate and the most precious of all the institutions evolved in man's long climb upward. Upon the integrity of the monogamous home depend the outcome of civilization and the quality of individual character.

Basically the relations of the family are biological. The first business of the family is to get its children well born, of clean life-currents, untainted blood, and healthy nerves. To this end every child and youth, unconsciously at first and later with full and intelligent purpose, should be led and trained. Here religion should join with science in promoting right thinking, self-control, and proper respect for the body in all its functions. Religious sanction should join with scientific information to guard against debasing personal habits, depletion of vital energy, or the contamination of the life-plasm by alcoholism, vice, or debauchery.

But the relationships of the family are more than biological. There is a difference between being progenitors and being parents; between being offspring and being sons and daughters; between being siblings and being brothers and sisters. The spirit of unity, harmony, common interest and affection characteristic of the ideal family supplies the atmosphere as necessary to full and rich development of personality as air to the body. To be father, mother, husband, wife, son, daughter, brother, sister is an *art*, and one which can be attained in fullest measure only by conscious purpose and directed effort. And one of the objectives of education, of *religious* education, is to teach the principles and practice of this high art.

To the biological and social relations of the family must be added a third, the economic. The home must be supported, money must be earned, proper budgets made and funds expended if the home is to be a success. The religious factor should enter education to give a new outlook upon vocation and achievement as related to the home—to give the youth a new sense of privilege and responsibility in providing for the lives given into

his keeping, to give to the maiden a new sense of privilege and responsibility for her part in this joint enterprise. In similar way the child in the home should be brought to recognize his economic relationships—in some cases to earn, and in all cases to conserve by using wisely and unselfishly the portion that comes to him.

Outlook upon vocation. There is no place in the present world order for idleness. All progress rests on toil and sacrifice. Man early learned that only by the sweat of his face should he eat bread. He therefore became a worker, began to master his environment and make it serve his comfort and progress. Out of this mastery of his environment man has learned to master himself. Building himself upward from primitive conditions of barbarism, he has carried his environment forward with him. He takes iron from the mine, wood from the forest, and clay from the hillside, and out of them makes his machines, his homes, his factories, and his cathedrals. Work has been the greatest formative influence in the civilizing of the human race, even though when misused it may become a curse.

A part of the education of each new generation is to cause it to appreciate and understand the heritage that it has because of the toil of those who have come before, and to understand how men of to-day are bound together, and interdependent, each on each, by great needs that can be met only by all doing their parts in the world's work.

Among the most important ideals and interests of life, therefore, should be the outlook upon vocation. Every youth should be brought to see that, regardless of immediate economic necessity, the democratic

social order has no place for the parasite, whether he be the vagabond and hobo at one end of the social scale or the rich idler at the other. Religious education should help every individual to "find himself" with reference to his vocational outlook upon life. The need of the world for different lines of service, the aptitudes and skills required in different kinds of work, the rewards to be obtained, the problems to be met, the opportunities offered to invest a life in the service of fellow man—these are some of the questions that should be discussed and mastered by young people in the classes of the church, out of which should come high-spirited, ambitious, consecrated workers ready to answer the challenge of their generation for sacrifice and service.

Preparation for the relationships of the church. In common with other great human interests, religion organizes itself into an institution. The organized institution of religion is the church. Both the gregarious tendency of man and the social nature of religion have led to the founding of this institution. There has been no extensive progress in religion of the higher types excepting in organized church groups. Like other social institutions, the church has made many mistakes and committed not a few crimes. Yet without the church religion would languish, enterprises for the advancement of human welfare would fail, agencies for the amelioration of suffering would disappear and the spiritual quality of man deteriorate.

A part of the training of each new generation should therefore be for participation in the church just as for participation in the state or any other social institution. One of the objectives of religious education should be the producing of churchmen. This term is to be

interpreted not to mean membership alone, but active interest and trained participation in those enterprises upon which the church is engaged, and also in the use of the agencies of the church for the upbuilding of the spiritual nature of the individual.

Aims That Center in Motives

We have been saying that the ultimate goal of our teaching is *life in action*—right thinking, feeling and doing, in every relationship, each day, all the time. To this end all other objectives must contribute, and by this test must their value be measured.

The motivation of conduct an objective. If in our teaching of religion we are to aim at a way of living, we must not forget that *motives* are the springs of conduct. No act is performed and no line of behavior followed on the part of any sentient being except as it is *caused* by some adequate compelling force or consideration. Whether an act be deliberate, as after the weighing of the pros and cons; or whether it be spontaneous, "following," as James says, "on the heels of the idea"; or whether it be of the reflex or habituated automatic type, the same law holds: action is as impossible in the realm of consciousness as in the realm of physical bodies except as a result of motivating energy.

To control action, to direct conduct, therefore, we must be able to command the motives capable of producing the reactions desired. Hence, the stimulating, developing and organizing of motives becomes one of the great objectives of teaching.

A distinction should be made between the "drives" of original nature and motives as we are using the terms. By "drives" we mean the simple elemental

urge to action that comes inherent in us at birth unlearned and untaught, due to racial heritage rather than to individual experience. By motive we mean the more complex and highly organized urge, based, no doubt, on the "drives" of original nature, but also having in it the fruits of later experience and learning. Every "drive" is, of course, a motive, in that it moves to action; but there is no motive that is not more than a blind or untrained impulse. Perhaps we might say that motives are educated "drives," and that education consists in no small degree in making the "drives" of original nature over into the motives which shall dominate the conduct of an educated person.

Interest as a conduct control. Fundamental among the motives most powerful in the control of human action is *interest*. From the objective point of view an interest is some object or line of action that catches attention and calls forth some response of intent or action with reference to it. From the subjective point of view interest is a warmth of feeling or desire toward the object or line of action which calls forth the response. It involves the impulse to enter into some relation with the thing concerned, to *do* something with it or about it or for it; to add its meaning or significance or function to our own flow of experience. Thus interest becomes a great dynamic in the life. Let the boy be interested in kites and he must need make kites, fly kites, talk kites, study kites, perhaps dream kites. Let the girl be interested in dolls or in "keeping house," and the same imperative has been laid on her action in this direction. Let man or woman anywhere be held in the grip of dominating interests, and experience feels a relentless urge to action in some connection with the objective of the interest.

Broad and worthy interests in the field of religion are therefore one of the chief objectives of our teaching. If we want the individual to respond to the demands of religion upon him, we must see that he is *interested* in religion. If we want a people who study the Bible as the rule of life, we must see that *interest* in the Bible is grounded. If we want churchmen who will carry on the work of the church, we must make sure that lasting interest has been developed in the enterprises of the church. Let interest in religion flag, and religion is no longer a topic of conversation, a problem for personal thought and decision, a way of life to be followed, or a program to be served; the dynamic required to drive thought, feeling, and action in religious directions is lacking, hence we think or do nothing about it. Let interest in the Bible fail, and it becomes a dead ornament on our library shelves, an historical sentiment which calls forth no vital response; for, lacking interest in it, we will not read it, think it, obey it, or build it into our lives. Let interest in the church fail, and we may attend now and then under the impulse of some social motive; we may contribute money when, importuned, we find it easier to give than refuse; we may even, from a sense of duty, share some responsibility for its program, but we shall never be good churchmen, looking upon service rendered through the church as a privilege and a responsibility.

Failure of interest normally a defect of the appeal rather than of the child. The tendency to be interested in one's environment and the responses normally to be made to it is native to the human mind. Failure to show interest in these things is one of the surest evidences of mental defectiveness. Yet interest, at least interest in any complex phase of experience, must be

cultivated. Interest is, in fact, but *trained curiosity*. It develops by normal stages, and it grows by what it feeds upon. One may always depend on children being interested in stories of adventure, of achievement, of heroism. One may equally depend on their not being interested in materials that are above their power to grasp or appreciate. One may always depend on the child's interest in activities suited to his range of experience and capacity for expression, and on failure of interest in activities beyond experience and capacity.

Where interest fails, therefore, the explanation is almost invariably to be found in an unsuitable situation presented the child. If the child is uninterested in the Bible, it is because the Bible as presented to him is unsuited to his stage of growth and experience. If he lacks interest in the Sunday school it is because the Sunday school is not so planned and run as to draw upon the fund of potential interest which surely exists in the child. If the class period palls and the minds of pupils wander, the lesson, and not the children, is quite certainly primarily at fault. For interest has two sides: not only must the objective interest-response of the individual be ready, but the objective interest-situation must be capable of evoking the response.

The cultivation of continuing interests. Interest in any worthy object or line of activity should grow deeper, broader, richer, stronger as experience with the evoking cause increases. Charles W. Eliot once said that the chief criticism to be made on our public-school education is that it grounds so few *continuing* interests. So few of the lines of study pursued in school follow the individual on out into postschool life, there to act as urges to further development and enrichment of experience. The principle here implied,

of course, holds for the church school as well. To what extent are we grounding in our pupils a set of interests in religious thought, institutions, and action which from month to month are growing stronger, broader, more impelling? Are we developing in them *continuing* interest which will carry out into life? If not, we are missing one of the great objectives of our teaching. For interests lead to *ambitions* and these to *achievement.*

Appreciation as a motive. Among the different motives of conduct, appreciation occupies an important place. We not only are interested in what we appreciate but we have toward it a warmth of response, an admiration, and a lively sense of its value. Appreciations always attach to what we may call the *positives* of experience. We do not appreciate that which we dislike, or which fails to arouse in us a sense of its value. One whose mind is occupied with appreciations, therefore, has little room for the *negatives* of life—jealousy, hatred or other benumbing states of mind have a tendency to be excluded.

That which we admire and value, that is, appreciate, tends to build itself into the structure of thought, ideals, and conduct. Let one appreciate good books, worthy music, art, and one gives attention, time, and study in these directions. Let one appreciate the finer qualities of human nature, and one seeks for one's friends those who show forth these qualities. Since appreciation grows by what it feeds upon, it is keenly subject to stimulus and training. To cultivate appreciation for religious values as expressed in literature, art, architecture, human life, and the character of the Divine is one of the highest objectives of the teaching of religion.

Ideals and loyalties as motives. *Ideals* are images or patterns of conduct or achievement which we have made personal, and set as goals for attainment. The pictures or norms of action usually come in part and, at least in childhood and youth, most largely, from concrete example: the pattern set by some friend or chum or an admired hero becomes an ideal whose realization is sought in ourselves. An ideal which thus grips is sure to become a strong motivating force in the shaping of conduct. To form clear ideals, to have them worthy, and to connect the ideal with its practical achievement in behavior, and hence in character, becomes an objective earnestly to be sought in religious education.

Loyalty serves the double purpose of anchoring the individual to a cause, and of urging him to action and service in connection with it. Loyalty steadies, stabilizes, saves from change of purpose springing out of minor causes, assures steadiness of aim and devotion. Loyalty becomes so strong a motive in human life that it causes men to offer life itself for a cause to which their loyalty deeply attaches. A country which lacks the loyalty of its citizens, a business which lacks the loyalty of its employees, a school which lacks the loyalty of its students, a church which lacks the loyalty of its members, is doomed to inefficiency and failure. The individual who feels no deep loyalties has missed some of the finest experiences of life and is lacking in one of the strongest urges leading to heroic endurance and high achievement. To produce Christians who are loyal to the Christ and his manner of life, to produce churchmen who are loyal to the principles and enterprises of their church, to produce men and women who are loyal to the highest interests and best welfare

of their fellow men is a most worthy objective of our religious teaching.

Love the supreme motive. Browning tells us that the soul assimilates to itself that which it loves. Affection, love, is one of the highest forms of human experience, giving to those who possess it experience values which are prized more highly than anything else in life. Fear may drive to temporary action, but it always debases and degrades. Love as a motive is not only powerful, but it is steady and continuous. It makes possible supreme self-sacrifice, destroys narrow selfishness, and ennobles the nature.

One of the great purposes of education is to broaden and enrich experience through bringing to it many objects worthy of love and affection. Out of human associations, affection and love spring spontaneously and naturally, the emotion taking its tone and quality from the object to which it is directed. Love—love of God, love of the Christ, love of human beings about us—out of these loves will come dominating motives that will control conduct, shape character, and insure worthy achievement.

Aims That Center in the Acquisition of Knowledge

In accordance with the illustration used earlier in this chapter, it is not sufficient to equip our ship with motive power; it must also have a rudder. Life must be equipped with the drives that prompt to action, the motives that insure participation in the social process; but this motivation must be accompanied by intelligence, information, knowledge, judgment, reason. Religion is, of course, not wholly a matter of the intellect, but there can be no religion in the higher sense without its involving the intellectual powers

and processes. To be religious one should have faith in God, but that faith must be rendered intelligent. To be a Christian one must "accept Christ," but he must know what this acceptance means in terms of relationships and obligations to other people. It is not enough to have reverence for the Bible as the Word of God; the Bible must be studied and mastered and its meaning applied to present-day life before it has fulfilled its function in religious education. It is not enough that one announce his acceptance of and his loyalty to Christianity; he must come to know what the Christian system means, and what are its implications for living each day's life on the part of the individual and society.

Knowledge of most worth in religion. Compelled by the instinctive urge inherent in human nature which drives the mind to busy itself with its environment, man has from the beginning been seeking and accumulating knowledge. So manifold is his interest and so many are his points of contact with environment that he has developed knowledge and collected information over an amazingly wide range of territory.

Now, not all this knowledge is of equal worth when measured from the point of view of functioning as a guide to experience. For example, it would be interesting to know the facts about Mars and its supposed canals. It would be of more immediate value for man to know the cause and the cure of cancer in the human family. It would be interesting to know the exact birthplace of the human race and the conditions surrounding earliest man. It would be worth more to humanity at large to know the cause and the cure of a hundred ills that to-day attack the social order and account for much of the injustice and evil that prevail

among men. It is interesting to know what this or that distinguished theologian has thought upon certain disputed questions, but it is worth more to know what Jesus thought, said and did in the founding of Christianity.

The functional test of knowledge. In the teaching of religion one of the objectives is, therefore, that of seeking out and placing before those we teach the religious knowledge that is of most worth. The two surest and best tests of the worth of religious knowledge are, (1) *whether it will stimulate a desire for still further knowledge of the same sort,* and (2) *whether it will function as a guide to conscience and conduct.* To be of worth to the learner, knowledge must be capable of being set at work. There is, as we have already said, no such thing as knowledge for its own sake. There is no such thing as obtaining knowledge to-day and not using it as a part of growing experience, but putting it away to be drawn upon five, ten, or twenty years hence. The only knowledge that has real value to the mind is knowledge that can be assimilated to the present body of knowledge, so modifying and changing its structure as to broaden, enrich, and render it more secure and safe as a guide to experience. Knowledge that is merely curious; or knowledge that takes on a sacredness because it was once of value (but is so no longer); or knowledge which comes from popular tradition, being valued only because many possess it, is not knowledge in the true sense.

Information, facts, become knowledge only when they are properly organized, assimilated, and put at work with the general fund of knowledge that is already possessed and functioning. A recent State teachers' association appointed a committee on "the elimination

of useless and obsolete subject matter from the elementary school curriculum." It is possible that the same service needs to be performed in the field of religious education.

Fundamentals. Especially should the course of religious instruction develop a *consciousness of God* as a living, present reality immanent in the world and active in the lives of men. This consciousness should not be of the intermittent, casual, or incidental sort—a matter to think about for an hour on Sunday and forget the rest of the week. It should be a constant element in the stream of experience, a background of fact and meaning qualifying the whole of life.

Accompanying this as an objective of our religious teaching should be the showing forth of the living personality of the Christ. This picture should be made as complete and vivid as the information available, supplemented by a warmth of imagination, makes possible. The human Jesus should be held up as the pattern of the perfect man, the goal of our striving for personal excellence. The divine Jesus should be represented as revealing the essential nature of God.

The Bible should be known and mastered as the Christian source book of inspiration, guidance, leadership in the way of life.

Reason and faith. The very nature of faith, the reason for its existence, is that it transcends knowledge and goes beyond the solutions of reason. Take the element of faith out of religion and many of its highest values would be lost.

This does not mean, however, that faith contradicts reason. There are many things in Christianity which cannot be arrived at by reason, but there is nothing

unreasonable in Christianity. One cannot by the processes of thought alone discover all the riches which religion holds for him, but a religion which does not challenge the best of one's thought is unworthy of his allegiance.

In teaching religion our pupils should be made to think. The reach and the grasp of their minds should be tested to the full; problems should be sought out, their boundaries defined, and their solution attempted. Intellectual difficulties which arise should be frankly confronted, and the answer honestly sought by the same processes that are applied to other phases of experience. Here as in other lines of teaching, the religious sanctions should be sought, and their force felt in the total body of experience. When the youth is considering a problem of conduct or of vocation, the religious factor related to the problem should not be left out of account but given its due weight along with the others. The meaning of the Christian system to personal conduct and to social relationships should step by step be honestly and fearlessly worked out under the application of the highest powers of thought, the keenest logic, and most relentless reasoning within the capacity of the learner.

Summary.[1] Such in barest outline, then, are the objectives of our teaching in religion. We seek as the ultimate goal a way of living—the way of living

[1] It is interesting to compare the objectives of religious teaching as outlined in this chapter with the following summary of the objectives of moral training set forth in the *Iowa Plan of Character Education Methods* (pages 6–8): (1) Preparation for health; (2) Preparation for life in the group; (3) Preparation for civic relations; (4) Preparation for industrial and economic relations; (5) Preparation for a vocation; (6) Preparation for parenthood and family life; (7) The mastery of tradition; (8) Preparation for the appreciation of beauty; (9) Preparation for the use of leisure time; (10) Preparation for reverence; (11) Preparation for creative activity.

defined by Jesus. This way of living is made up of a great number of details of conduct as expressed in the routine of daily existence. Immediately back of this way of living is a set of motives, trained and organized, to exert their urge in the direction of right acts and deeds. To render these motives intelligent and insure rational instead of merely impulsive conduct the mind must be stored with useful information, must have systems of right concepts developed, must train judgment and reason to function effectively in the field of religious problems.

Questions for Study and Discussion

1. Try making in parallel columns a statement of the aims of general education and of religious education. In how far are the two sets of aims identical? It has been said that religious education is just "a particular phase of *education*." Is this true?
2. What evidences are there in the field of general education that we are developing a new set of objectives in that field? What evidences are there of a similar movement in the field of religious education?
3. Make a study of the statement of aims as found in connection with various curriculum series, or the courses within such series, and then determine the extent to which the aims as proposed are actually *carried out* in the materials.
4. After making the study indicated in number 3, seek to determine the extent to which the aims as stated in connection with the materials are actually carried out *in instruction.*
5. Consider the distinction made between teaching *materials* and teaching *the child,* and then discuss the extent to which each concept rules in current practice as you have an opportunity to obeserve it.

6. If religious education is to be defined as "the continuous reconstruction of spiritual experience," try to determine the extent to which education is actually going on in some one or more church-school classes selected for observation.
7. Church leaders are always concerned over the gap that obtains between the profession of religion and the practice of the moral virtues in everyday conduct. To what extent do you believe Christianity can be made a controlling factor in individual and social conduct? Give reasons for and against the proposition that religion can be made an effective factor in controlling conduct only if its concepts and motives are built into the life from childhood up.
8. List the motives which chiefly affect conduct and show how religion can be made a factor in these motives.
9. Show the relation of ideals to conduct and then discuss the part religion may take in the forming of ideals.
10. Only about one child and youth out of three in the United States is receiving any direct religious instruction. What effect do you think this situation is having upon national character and life?
11. There is at present a marked interest on the part of the public in religious reading, both in the form of books and periodicals. What factors do you think have entered in to the arousing of this interest? What results will it have upon national character?

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CHAPTER IV

THE USE OF HABIT IN RELIGIOUS DEVELOPMENT

HABIT is defined as *the tendency to repeat acts which have been once or many times performed.* Strangely enough, the average person, if you speak of a man's habits, is likely first to think of the characteristic occasional *bad* things he has the tendency to do—whether he drinks, gambles, neglects his obligations. But habit underlies the whole of life, and not a single aspect of it, and is, on the whole, much more of a positive than a negative factor in experience.

THE FUNCTIONS OF HABIT

To understand the structure of personality and the forces determining conduct, one must give to habit an application as broad as human experience and as constant as the force of gravitation. Our personality as known to others or the personality of another as known to us is the *habit*-person. James was not speaking in an extreme figure when he said, "We become walking bundles of habits"; nor Dewey when he asserted, "Habits constitute the self." Lacking the power to form habits, we should confront each situation which demands response as if it were a new situation, no matter how many times we had reacted to it previously. Unable thus to profit by experience, we should forever be moving in a new and uncomfortable world, unable to learn and make automatic our reactions to it, from the simplest to the most complex.

Each moment we should be a new being, strange both to ourselves and our associates, for the sense of familiarity and acquaintance springs from the ability to predict characteristic responses to given situations; and without habits, response, except as simple reflexes, would be unpredictable.

The nature of habit. On the physical side habit means the setting up and bringing into easy working order of certain neural pathways along which are strewn synaptic bridges. On the mental side habit means an incalculably complex and interlaced network of tendencies to certain lines of action. Every act when performed leaves its impress on a neural chain whose modified synapses thereby tend to select the same (similar) act instead of another on the next occasion. Every act also leaves its impress on the mind's "set" or disposition, so that it tends to prefer this particular act when occasion for action again arises. The more frequently and satisfactorily certain acts are performed the stronger the tendency they leave in brain and mind to reproduce their kind in later behavior. We therefore inevitably become creatures of habit. Our habits are the framework of our being. There is no aspect of experience which habit does not touch and govern, for experience grows out of action, and all action tends toward habit.

In effect, habit grows to be the most basic and important control in human nature. Dewey calls it a "function" of experience. He says that "All habits are demands for certain kinds of activity. . . . They furnish us with our working capacities. They rule our thoughts, determining which shall appear and be strong and which shall pass from light into obscurity."[1]

[1] *Human Nature and Conduct*, pp. 14 and 25.

For practical working purposes we may accept this statement. Critically, the statement is open to misinterpretation, for habit is not a demand for activity in the sense of being one of the *native* "drives." It is, rather, a result of the individual's reactions to his environment, and as such, instead of itself constituting one of the primary drives, habit is the factor by which the road to particular actions is opened and made easy. Habit opens the way for the drives, both native and acquired, to find expression in behavior and conduct. Technically, habit is originally, therefore, the mechanism rather than the motive power to action. For working purposes the distinction is, however, more seeming than real, for drives must have some mechanism for discharge and, given a drive pressing for issue in action, and the factor (that is, the habit) which determines the particular direction the action shall take becomes an inseparable part of the entire action-situation. This is to say that a mechanism and its corresponding action-pattern may take on the nature of a drive.[2] With the reservation in mind which we have made, we may, using Doctor Dewey's term, think of habits as "demands for certain kinds of activity."

Habit as a determinant of conduct. For example, a child has formed the habit of crying or teasing for what he wants. The habit has developed in this direction either by imitation or through hitting upon this method by accident and finding that it worked. In either case the action was prompted by the driving power of desire or some impulse that sought satisfaction. The impulse to seek the satisfaction of desire continues with reference to other situations that may arise; but habit has now opened the pathway of crying

[2] See Woodworth, *Dynamic Psychology*, Chapter VIII.

or teasing. Hence the arousal of the desire urges the child at once to tease or cry. The habit of crying or teasing becomes a "demand for action" of that particular kind. We may not say, as Dewey seems to say, that the habit "furnishes us with an effective desire" at the outset, for the desire lay back of the acts out of which the habit grew; but we must say that the habit, once formed, *determines the form of expression which the desire shall take.* In the same way we might trace the relation between habit and all the sources of motivation in our lives. Once the urges carry over into expression, habit takes hold and makes out of the chosen lines of action a demand for more action in the same channel.

We have said that back of every habit lies a series of acts. Ahead of every habit lies another chain of action or line of conduct, habit being the present attribute of the individual nature which links past and future. Now action, behavior, conduct, habit never spring up within the individual uncaused nor from inner causes alone. Every impulse to action is released by the pressure of some phase of environment. The sight of food provokes the starved mob to riot; the presence of the loved object prompts the caress; the hearing of music arouses the latent talent to sing or play. Contact with well dressed or well-behaved persons suggests modifications in our own manners or apparel; being surrounded by churches and Christian people acts as an incentive to right living.

Social aspects of habit. Habit, therefore, has its social aspect. Our systems of habits take their form in part, it is true, from the individual quality of our natures; but equally from the social setting of our lives. We have a native tendency to a characteristic

quality of speech coming from hereditary influences such as give some peculiar structure to vocal cords and to the nerve centers that govern speech. Yet our habits of speech come much more from our social medium than from these. If our speech impulses have been released and the models set by coarse words, slang, profanity, imperfect articulations and incorrect language forms, then our habits will reflect this environment; and similarly, on the other hand, if our speech environment has been cultured and fit, this quality is conserved in our habits. Those who live, especially during the most plastic stage of habit-forming, in an environment of gambling and other forms of vice are quite likely to reveal the moral tone of their surroundings in their habit-patterns. Those who are reared in a society that measures success in terms of material values will very naturally come from the force of habit to think in these grooves. Those who spring from homes whose atmosphere expresses a recognition of ideal values will inevitably form the habit of testing experience by this scale.

When we say that social environment will thus build itself into individual habits we must condition our assertion on the supposition that the individual *responds* to the environment. For not all that goes to make up our surroundings becomes a true part of environment. Objects or situations that make no appeal to interest and attention, that awaken no reaction, that in no degree affect behavior, are for all practical purposes nonexistent. In a sense each of us *creates* his environment out of his surroundings by *attending to* or *neglecting* their different aspects. Habits inevitably follow in the trail of interest, attention, response.

The Place of Habit in Religious Training

From one point of view we may say that religion, on the human side, is but a body of habits—the habit of turning to a Divine Being for inspiration, comfort, and help; the habit of "doing justly, loving mercy, and walking humbly with God"; the habit of honoring and respecting our inner selves, yet "in honor preferring one another"—the habit, in short, of that way of living put before us by the great Revealer of the way of life.

Habit functioning as religious motive. Accepting and passing over for our present purpose our definition of the neural aspect of habit, we have thought of habit on the mental side as a certain "set" or "disposition" of mind, an inclination, readiness or bent for preferred lines of action. Let this set, disposition, inclination, readiness, bent, or whatever you will call it, be in accord with the ideal and standards of action of religion, and the case is won. Behavior, conduct, character will follow these open pathways as the river its channel. *Christianize a man's habits and you have made a Christian;* leave his habits untouched and he may "profess" religion but he will not practice it. The practical application of this principle would do much to cure the deplorable gap that so commonly exists between profession and practice, between creed and deed, between current Christianity and the Christianity of its Founder.

Habit, therefore, becomes at once a *means* and an *end* in religious development. Looked at from the social point of view the religious habits of the group are the means by which the individual gets his start in religion. For religion, like morality, is primarily acquired by adoption from the social group, whose

collective religious habits supply the pattern for individual practice in religion. Not only are the religious group-habits picked up by unconscious or conscious imitation, but the religious instruction given the individual by his group springs from the social habit-patterns—that is, customs—which prevail in religion. Social habit is thus a means for inducting the young into the religion of their group. Habit is the means by which religion may be so interwoven in the fabric of character that it naturally and inevitably functions as conduct.

Religious training seeks certain systems of habits. The principles underlying habit formation constitute one reason why the child's religious impressions should begin with his earliest understanding. The habits formed in early childhood are not only the most permanent, but they are also the most thoroughly interwoven with and inseparable from the great matrix of the total habit structure which constitutes the foundation of personality and character. Let the child's first experience with prayer come from the evening and morning prayer with father or mother, from grace said at meals, from the family worship, all these experiences being repeated from day to day, until they have become an habitual part of the day's life. The prayer habit grounded in this way becomes, in Dewey's phrase, "a demand for action," and there will be little doubt that the individual will be able to fulfill the apostle's injunction of "continuing instant in prayer." This is to say that the child will develop a tendency to resort to prayer not only at regular times of the day, but the impulse will carry over into other aspects of experience, and find expression in all times of stress, doubt or temptation. If in addition

to prayers at regular stated times, the child is from the beginning taught by precept and example to pray about all matters of vital import, the grounding of the widely radiating habit will be all the more secure. If the child from the beginning is taught freely and frequently to think of a heavenly Father watching over him, interested in his interests and concerned about his troubles, there will be no difficulty about the development of a God-consciousness.

The process of habituation should from the earliest years involve contacts with the church; certainly from as early as the kindergarten age the child should go regularly to the church, and have a part in its services. This does *not* mean that the child should at that age be taken to the regular preaching service of adults. The church is but slowly learning that it must be all things to all men, and that child Christians have as much need for (and as much right to) a church adapted to their own capacities and needs as have adults. Let the child early form this habit of churchgoing *under conditions which bring happiness and satisfaction*, and the habit so formed will become so much a tendency to action that there will be little trouble about later churchgoing.

The place of habit in producing efficient churchmen. Habit may be made an important factor in determining the kind of churchmen produced by earlier training in connection with churchgoing. It is probably fair to say that a large proportion of church members feel little responsibility for the services of the church except as *listeners* to the singing, preaching, and prayers. They may make their annual or quarterly subscriptions and more or less automatically put their pittance into the collection baskets on Sundays, but

as to assuming individual responsibility for *participation* in all social aspects of the church service, such as singing, responses, leadership in social meetings, work on committees, having a share in local and world projects of the church, they have little thought and take little care. This attitude of nonparticipation is a great loss both to the individual and to the church. Making all allowances for individual differences in the way people take their religion, it is safe to say that more active personal participation in the enterprises of the church would not only vitalize the church itself, but make religion a larger influence in the lives of many people.

The principle involved in this conclusion suggests the desirability of opening up the way more fully *for practical participation* on the part of all children and youth in the current affairs of the church. Here again we meet the need of a church adapted to child Christians. The activities carried on in the church services and the general program of the church must be such as are suited to their interests, capacities, and participation. The music must be such that they can join in its singing; the responses within their power of comprehension and repetition; the social participation fitted to their powers of speech and leadership. In short, the church for the young must be a *children's* church, whose activities are progressively suited to developing childhood and youth.

Habituating to the basic virtues. The principle of habituation in religion finds one of its most fruitful points of application in connection with the fundamental virtues which underlie Christianity. If religion is to become a vital reality instead of an empty form in the life of the individual, ways must be found,

as we have already suggested, of making it a dominant control in the whole system of behavior and conduct.

It is reported that Dwight L. Moody, when asked whether a man could be a Christian and chew tobacco, answered, "Yes, I think he can, a *nasty* Christian." While we may not, because of the frailties of human nature and the broad meaning of religion, draw an arbitrary line at whom we may call a Christian, yet we are justified in adopting Moody's implication with reference to such qualities as selfishness, injustice, acid disposition, undependability, or shortcomings with reference to truthfulness, honesty, and other basic conditions of character.

Here, then, is a fruitful field for habit-forming. It is not when the child has had impressed upon his mind the sin of disobedience that the desired lesson is taught, but when he is led himself to obey, so that obedience to rightful authority becomes a dependable characteristic of his conduct. It is not when the story of the widow's mite is told the child, but when, under the influence of this story, or some other situation equally effective in appeal, the way is opened for the child to share with others, that the lesson has become a part of the habit structure and so of character. It is not when Bible lessons about God's helpers are brought to the child, but when, in addition to this, the child is led into acts of helpfulness, so that this manner of living becomes characteristic, that the lesson has been fully learned. It is not when a truth enters the grasp of comprehension and reason that it becomes effective in character, but when it passes over into action, and therefore into habit, so that it becomes a tendency to later action in the same direction.

Habituation versus overt decision. Much has been

made of the act of "decision" in religious growth and experience. Many persons refuse to think of children as Christians in the sense of being within the Kingdom, until they have arrived at an age when they can "decide for Christ." Now, the principles of habituation have an important bearing upon this problem, and upon the whole question of "decision days" in our Sunday schools and churches. It is entirely possible by gradual growth—that is, by the habituation process—to render an overt decision in the strict psychological sense unnecessary, if, indeed, not impossible. To illustrate by analogy: there are in the United States a hundred millions, more or less, of reasonably loyal Americans; yet probably very few of them have ever "decided for America," and we do not have decision days in our public schools or elsewhere for the making of Americans. On the contrary, we teach our children from their earliest days that they are Americans, citizens of this great republic; we teach them the meaning of the flag, what their country does for them, what it has cost to give them the peace and freedom which they now enjoy; we lead them to see the duties owed by an American citizen to his country; we give them stories of the lives of great men and women who have loved and served their country; we have them read its history and its constitution. And gradually, step by step, line upon line, and precept upon precept, they become Americans. Only in the case of foreigners who have been living under another allegiance, do we require "decision" and naturalization under our government.

The same principle will apply to citizenship in the spiritual kingdom. To this truth tens of thousands of Christians will to-day testify. Probably more than

one half of the members of evangelical churches have grown to their present religious status by the continuous expansion of the religious consciousness from earliest childhood to the present day. They were taught from the beginning that they were children of the Father, citizens of the Kingdom, and that they owed it their loyalty and devotion. As in the case of their national citizenship, gradually, step by step, their knowledge of that relationship grew, their habits of action and conduct developed, their emotions responded, their consciousness of God became broader and richer, until they possessed a vital religious experience.

This does not mean that these growing Christians did not at times make public affirmation and private consecration of their relationship to God and their allegiance to Christ. As a matter of fact, *this is both natural and inevitable* for most persons, and entirely desirable as one factor in the religious-growth process. The point is that the "decision," or, rather, the arriving at the status which decision is supposed to insure, was accomplished by the gradual process of habituation, springing from a multitude of acts and experiences, and did not depend upon one cataclysmic moment for its accomplishment.

That the making of Christians and churchmen by the process of habituation is the most natural and most effective way is a lesson which a large section of the church has yet to learn.

Limitations on the Habituation Process in Religious Training

The general law of habit-forming is that habit comes only from repeated action. One performance of an act

may leave a tendency for this act to be repeated, but for practical working purposes the tendency is not secure enough to govern later action until it has been grounded thoroughly in nerve structure and mental constitution by much repetition.

Habit not formed by mere repetition. Though repetition is necessary to habit-forming, nothing can be further from the truth than to think that mere repetition is sufficient for the forming of habit. Going back to the law of effect, we may say that if when action takes place it is accompanied by unsatisfactory or unpleasant results, the mind's set or disposition will never run in the direction of that line of action. Let a certain act be accompanied by pain or discomfort, and the synaptic bridges immediately display the signal "closed track" when the opportunity for that action again arises. A child might under the compulsion of sufficient force repeatedly put his finger into the flame of a lamp, but the oftener this act is repeated, the less will be the tendency to repeat it.

Indeed, we may state this principle more positively still and say unless an act is accompanied by satisfaction, interest, enjoyment, habit will not successfully follow repetitions of the act. If we want the child's early experience of being repeatedly taken to church and Sunday school to result in the habit of voluntarily attending church and Sunday school, then we must make sure that the experience with church and school results in the right emotional response or attitude, namely, satisfaction, enjoyment, pleasure. If the child is not interested, if he is wearied by overlong services, if his body is benumbed and his mind paralyzed by inaction because of a program planned for adults, then we may make sure that the response

will be negative, and that the habit of attendance will not be formed.

The point of diminishing returns in habit. The very nature of habit is to mechanize; that which we do often comes to lose its novelty and appeal and become routine and commonplace. One of the principal functions of habit is to make action sufficiently automatic so that attention is released from it and left free to turn in other directions, even while the action continues. The appeal to attention which comes from newness and novelty is lost as repetition results in the growth of habit. It is possible to commit prayer forms and to "say" one's prayers without any vital response of thought or feeling, and without the worship spirit being present. It is possible to sing automatically and lose the emotional stimulus and the æsthetic quality of the music. It is possible to repeat creed or ritual, or to go through the forms of response in worship without truly entering into the spirit and the occasion. Not only is it possible to do these things, but without doubt many of us do do them constantly. We have mechanized our reactions in religion through the habit-forming process, until attention is released from the process; the newness of thought and feeling passes away, and the emotional reaction to the whole situation fails.

Thus while habit serves a good purpose by making it easy to perform desired reactions, while it naturally inclines the mind to turn in desired directions, it threatens at the same time to rob the act of its full value through the mechanizing process. Certainly, one cannot sing a song satisfactorily until he knows the words and the music sufficiently so that he does not have to struggle with that aspect of the matter. Surely,

one can pray better who does not have to trouble about the words and phrases in which his prayer shall be expressed. Surely, one can worship better through rituals and other forms of expression when they have become sufficiently familiar so that he does not have to concern himself about the forms. We cannot get along without habit to oil the wheels of action, but how shall we keep habit from taking the life out of the response?

Saving habit responses from becoming routine. Lines of action in which habit plays an important part can be saved from becoming routine by *the addition of new elements* to the situation when the response is made and thereby *emotionalizing* the process. Before the prayer is repeated let some idea be brought into the mind as to the meaning or significance of the prayer. Let emotion be kindled, let some new comprehension of the meaning of the situation appeal to the mind, and then the prayer will possess real vitality; it will be saved from being mechanized and meaningless by the addition of new elements of thought and feeling. Similarly, before the song is sung, look into the significance of the words; while it is being sung let the meaning of the melody and the cadence of the rhythm take hold; let the mind prepare itself for the appeal of the music. Just as there is a will to believe, so there is a will, that is, a set of the mind, a disposition or a readiness, which may be commanded when we need it, to receive impression from familiar material as it passes through the thought and finds expression in speech.

Questions for Study and Discussion

1. Make a descriptive statement of the extent to which habit governs the life of an individual.

2. Define or explain habit from three points of view, the physical, the mental, and the social.
3. Study Dewey's treatment of habit and criticize the statement contained in the chapter covering Dewey's position.
4. Criticize the statement, "Christianize a man's habits and you have made a Christian; leave his habits untouched and he may profess religion, but he will not practice it."
5. Show how the religious spirit of an age influences each new generation in the direction of adopting the ruling point of view in religion.
6. Make a list of the religious responses that should be formed into habits by the time a child has reached his fourteenth or fifteenth year.
7. Make a list of specific habits with reference to the church and its program which should obtain in the lives of adult church members.
8. Which is the safer method, so to train a child with reference to the fundamental virtues that his habit response takes care of most moral situations that arise in his experience, or to attempt so to train the will that the individual will run a strong chance of winning a victory in each moral struggle?
9. What psychological principle is violated in asking children who have been brought up as Christians to "decide for Christ" on some special set day when they have grown to the age of a dozen years? Do you think that frequent "declarations of allegiance" on the part of children to Christ would be desirable, just as we have patriotic exercises of declarations of allegiance to the flag?
10. Let each member of the class make a study first of experiences of your own in religious lines where habit tends to reduce attention and curtail the emotional quality; and (2) let each member of the class

observe in some church or Sunday-school service one or more individuals to determine whether habit, that is routine, seems to be interfering with a true religious attitude. The class may then compare notes and discuss their findings.

11. Make a statement of the principles involved in securing full advantage from the use of habit in religious development, without at the same time suffering unduly from its disadvantages.

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CHAPTER V

LAWS OF LEARNING IN RELIGION

FUNDAMENTALLY, the laws of learning are the same for religion as for all other subjects. This is because nearly all kinds of learning of whatever sort depend on certain basic elements and processes which all systems of learning have in common. To use the terms of brain physiology, the neural bonds which condition the associative processes are the same no matter what field of experience they mediate, and the setting up of these bonds is accomplished in the same way whatever the mental activities involved. All learning ultimately goes back to the quality of plasticity in the neural organism which enables it to be modified by the nerve currents that pass through it, and to retain the effect of this modification.

From another point of view, all learning follows the same basic laws because all learning is but the process of creating certain systems of habits in the neural mechanism and, consequently, in the mental processes. For example, we have learned the multiplication table when the neural connections are so habituated to working together, that when "nine-times-four" starts over the circuit, the pathway is opened to "thirty-six," instead of to some other number. We have learned the Lord's Prayer when the habit chain operating in the brain is so constituted that "Thy kingdom come" leads to "Thy will be done. . ." We have learned to do any one of a thousand things when the right neural lines are opened for the discharge of the current

of nerve energy which mediates the thinking, speaking, or act of skill required. This is to say that a thing is learned when habit is sufficiently grounded to bring about the desired reaction as occasion demands.

But while all types of learning possess certain basic elements in common, so do all types of learning have certain particular elements which belong to them alone. This means that there are special bonds which must be set up by the child in learning to pray, other special bonds in learning to sing, still other special bonds in learning to worship by certain forms, and still others in learning to share and to serve. In general, we may say it is the existence of the *common elements* underlying all learning that gives us the foundation for a treatment on *general method*, and the existence of the *special elements* belonging to the particular types of learning that gives us the basis for a treatment on *special method* in a volume such as the present one.

Laws Centering in the Native Equipment of the Individual

Original nature supplies the neural equipment out of which spring three basic laws of learning. These have been named by Thorndike as, (1) The Law of *Readiness*, (2) The Law of *Effect*, (3) The Law of *Use and Disuse*.[1]

The Law of Readiness. We saw in Chapter II how the native equipment of the individual is the product of a long period of racial evolution. This process of development took place in a world of action. Stern necessity forced every individual to meet the challenge of environment or fall a prey to it. In connection

[1] *Educational Psychology*, vol. ii, p. 1ff.

with each situation that presented itself some reaction was demanded, failing in which the individual lost out in the stern struggle for existence. This experience, continuing through ages, has impressed itself on the organism in the form of a *readiness to act.* Man is made for *action*, physical and mental, as a means of adjusting himself to his environment and of changing his environment to meet his needs. There exists in him a state of "readiness" to respond to stimuli, instead of a tendency to remain passive and acquiescent. These facts may be summed up in the following statement of a law:

When mind or organism is ready for a particular activity the performance of that activity is satisfying and the inhibition of it annoying.

Conversely, *when mind or organism is not ready for a particular activity the forced performance of it is annoying.*

By being "ready" for a particular activity is meant that the individual, by growth, development, experience, training has, on the one hand, the brain capacity and, on the other hand, the mental equipment necessary for a successful carrying out of the activity. For example, the average child of six has neither the brain development nor the mental equipment to be "ready" for "activity" on the problem of the Trinity or the Atonement; the trained adult has both.

By "satisfying" is meant that the reaction results in such a sense of its value or desirableness that the tendency exists to repeat it for the experience of its subjective worth. By "annoying" is meant that the reaction is accompanied by such a sense of its absence of subjective worth, of its undesirableness, or disagreeableness, that there is no tendency to repeat it.

Application of the Law of Readiness to teaching religion is clear and easily made. For the young child to learn of God as a loving Friend and kind heavenly Father is *satisfying*, for the child is "ready" in mental grasp and in experience to understand this kind of relationship and respond to it. But for the young child to undertake to learn of God as a "trinity of persons united in a single Godhead" is *annoying*, for he is not "ready" in development or grasp for the understanding and use of this concept. The child of ten is not "ready" for the intricate details of Jewish history which deals chiefly with names of tribes or rulers and places, and with a sequence of rather commonplace events lacking any great present-day significance; hence reactions connected with such materials are *annoying*. On the other hand, the child of ten is "ready" for the stirring tales of heroic daring and achievement of certain Jewish leaders and other world heroes, and to react to the stories of their lives is highly satisfying.

The facts involved in the Law of Readiness and the implications of these facts seem so obvious as hardly to need statement. Yet they have but slowly forced their way to the attention of curriculum makers in general education and are still far from full application in that field. For example, it is only within the present generation in general education that the child has been provided with an inductive approach to the study of language, science, number and other school subjects. Language formerly began with analysis and parsing instead of with speech; science with definitions and classifications instead of explorations, experiments and first-hand contacts; numbers with abstract counting and "tables" instead of numbering the objects

of everyday use and experience. In each of these instances the principle of "readiness" is violated.

In religious teaching we have made the same mistake. Despite much marked improvement in the Sunday school, we still impose upon a large proportion of children ungraded lessons which carry concepts for which they are far from "ready." We give them a curriculum made up all too largely of (to them) dry and unattached facts, with a meager opportunity for expression. At a time when children are "ready" for activity we give them a course with too much "listening." At a time when they are "ready" to "speak as a child, understand as a child, think as a child," many churches think they ought to hear sermons and hymns and prayers prepared for adults and far beyond the child's understanding.

Can we doubt that most of these experiences, violating as they do the Law of Readiness, are to the child *annoying*? Has anyone ever measured the torture of the child, whose span of unrelieved attention is perhaps ten minutes and whose pent-up nervous energy demands almost constant expression in physical activity, when compelled to sit, suppressed by the frowns, glances, and whispered warnings of elders, through a sermon in (to the child) Greek, and which it seems to the small victim will never end? Has anyone ever computed the suffering of the child whose mind has been numbed and whose memory has been baffled by being required to commit and stumblingly recite meaningless (to him) statements of doctrine from catechisms, or complicated and (to him) barren and obscure passages from the Bible? Has anyone ever considered the extent to which in our religious program we ignore or miss the points of "readiness" in child-nature and so introduce into the child's experience associations of

annoyance instead of associations of *satisfaction* in connection with his learning of religion?

The Law of Effect. The implications with which the preceding paragraph closed are important if for no other reason, because of their relation to the Law of Effect. This law, like that of Readiness, goes back to native equipment for its origin. In general, and no doubt with numerous exceptions, it has been the experience of the race in its climb upward, that reactions which are accompanied or followed by feelings of *satisfaction* are in harmony with the welfare of the individual and the group and ought to be continued; and that reactions which are accompanied or followed by feelings of *annoyance* are harmful to the welfare of the individual and the group and ought not to be repeated. This would naturally and inevitably develop the tendency for satisfying or pleasant experiences to build themselves into human behavior and habit, and for annoying or disagreeable experiences to eliminate themselves from behavior and habit. These principles may be gathered up in the following statements of a law:

When a reaction or experience is accompanied or followed by feelings of agreeableness, pleasure, or satisfaction, the tendency exists for this reaction or experience to be repeated and so build itself into behavior and habit.

Conversely, *when a reaction or experience is accompanied or followed by feelings of disagreeableness, pain, or annoyance, the tendency exists for this reaction or experience not to be repeated and so not to build itself into behavior and habit.*

If, then, we would have our children continue beyond the age of compulsion their attendance at Sunday school and the church, the experiences con-

nected therewith must be made to yield feelings of pleasure and satisfaction, or else the tendency will surely exist for these experiences to be discontinued.

And this is actually what happens. Children of from six to fourteen years rather readily go to Sunday school. In this earlier period they are attracted by the newness of the Sunday-school experience, by the appeal of a loved teacher, by the joy of being with other children; and, besides, children of this age can be *sent*. But after a time the novelty of the Sunday school has worn off, the beloved teacher no longer has the class, opportunities for meeting associates and playmates may be made outside the Sunday school; and the adolescent can no longer be *sent* to Sunday school—he either *goes* or does not go. The result is, as shown by church school surveys, that between the ages of fourteen and twenty about four out of five drop out of the Sunday school; and this at an age when, according to all authorities, the individual is most subject to religious awakenings and decisions. The conclusion is inevitable that in our Sunday school contacts the Law of Effect has too often been made to operate *negatively*—the experiences have failed to yield *satisfaction*, or they have even produced *annoyance*, and hence the reactions have a tendency to be discontinued.

This principle inevitably applies to every phase of habit forming or learning. If the child is to learn to read and use the Bible; if he is to learn to worship; if he is to learn to sing the hymnology of the church; if he is to learn to share; if he is to learn to serve others, then his early contacts and experiences with these things must be made to yield *satisfaction* and not *annoyance*, for the law of effect is sure to operate in one direction or the other.

In stating this position we are not subscribing to a philosophy of hedonism. Neither are we forgetting that will and the sense of allegiance to duty and obligation have their part in shaping the course of human reactions. The Law of Effect is only one among many operating to determine behavior. The point is that *this law is always operating.* It may be made to work with or against other influences that affect the learning process. Our program of education should be so ordered as to secure its advantages and not be hampered by its disadvantages.

Furthermore, the Law of Effect is operating on the child while he is yet too young to control his reactions by will or to be governed by ethical considerations of duty. There is no way in which the individual, young or old, can escape the influences of the Law of Effect. Whether child or adult, the experiences that bring *satisfaction* tend to persist and those that bring *annoyance* tend to drop away.

The Law of Use and Disuse. The meaning and application of this law can be treated briefly, for it is but a special case of the general law of habit. Let a given neurone series be used, or a given series of reactions occur and (unless they are accompanied by unpleasant effects) the tendency is grounded for these neural pathways or these particular reactions to be selected the next time and on succeeding times. Other things being equal, use strengthens the tendency and disuse weakens it. These facts may be stated in the following law:

The continued use of a reaction which is accompanied by satisfaction increases the certainty of its recurrence and the ease and skill with which it is performed.

Conversely, *the disuse of a reaction decreases the*

certainty of its recurrence and the ease and skill with which it is performed.

If the reaction of prayer is to be learned by the child, to the end of its certain and skillful employment, use must be made of this reaction at frequent intervals, morning and evening, at meals, when proper occasions arise during the day—and not once a week only at Sunday school. If the child is to learn religious truths and develop religious concepts so that he will with certainty and skill make them a part of his thinking and a factor in his choosing, he must have these truths and concepts brought into use frequently enough so that the impression and skills become well grounded. *One-day-a-week religious instruction will never produce efficient Christians.* The factor of disuse too nearly eliminates the effects of each impression before the next comes about.

Principles Centering in the Curriculum

We have just been considering laws which center in the original nature of the individual. But these native impulses must have something upon which to work. Before there can be a response there must be some stimulus. From the broadest possible point of view it is the purpose of the curriculum to provide the situations (that is, the stimuli) capable of calling forth desired responses on the part of the learner. By desired responses are meant the reactions of mind and conduct which are in the truest sense fit and educative. The value of any part of the curriculum is to be measured solely by its power to stimulate and guide these desired responses. For all of education, no matter what its particular type, is the product of response to typical situations.

The educative situation may be a piece of subject matter, as a chapter of the Bible. It may be some problem of personal morals or social conduct which is to be solved. It may be some instance of another's need of helpful service which confronts us. True educative situations spring up on all sides, and the call for response is as broad as the range of one's contacts in life. It is the business of the curriculum, however, to make sure, by the supplying of proper situations, that certain necessary and highly important responses are not neglected. For example, the curriculum teaches the known facts about the person, the teachings, and the way of life of Jesus of Nazareth, in order to secure the responses of love, admiration, and imitation on the part of the learner. The curriculum teaches the meaning and the forms of prayer in order to secure the response of praying on the part of the learner. In short, wherever a response is required in order to spiritual development on the part of the learner, there a situation must be provided by the curriculum capable of securing that response.

The term "curriculum" will be used in this discussion to mean *all of the educative situations provided by the organized school program.* This will involve not only materials from the Bible and other religious literature, but the various social situations connected with the organization of the class or school, the projects carrying into expression the teachings of the lessons, the provisions for worship, and all other situations definitely planned for the purpose of securing desired responses.

The constituent elements of the curriculum possess no intrinsic value of their own except as means to an end. The purpose of the curriculum, as we have said, is

but to supply the situation, the stimuli, which shall bring about certain reactions of mind or conduct in the learner. When this has been accomplished the function of the curriculum materials is fulfilled. If they do not bring about the responses desired, they have been of no educative value to the individual. The minds of children should be filled with the best of thought and imagery from the ages, they should know much of the proverbs, the poetry and the wise sayings of the leaders of men. They should become familiar with the best music and the finest art that the world has produced. But we are to remember that it is not mere contact with these forms of racial culture that educates. There must be the throb of living response, the response of admiration, the response of growing ideal, the response of finer conduct, higher thinking, more beautiful living. Unless these responses follow, the whole process has been a failure.

The constituent elements of the curriculum must be adapted to the age, capacities, and experience of the learner.

In order to fulfill its function, the subject matter of the curriculum must become a part of the immediate experience of the learner. Whatever of the great thoughts, the great ideals, the great deeds of others is assimilated directly to the learner's experience, and so translated into conduct, becomes an all-important factor in development. But conversely, whatever goes into the curriculum which is beyond the grasp of the child, or that has no point of contact with his daily living, whatever is beyond his interest or appreciation, tends to kill his enthusiasm and dull his appetite for further learning. Such matter fails of being educative because it fails to bring about a response of thought or feeling or action on the part of the child.

The constituent elements of the curriculum must be adapted to the aims of the educational process as a whole, and of the particular section of that process immediately represented.

It does little good to discuss the objectives of the religious educational process, and set before ourselves distinctive goals for our teaching, unless we provide through the curriculum the means of attaining these aims. For example, to say that the aim of a particular section of the curriculum is to cultivate an interest in Bible reading and study, and then select such materials as are sure to kill interest and enjoyment, fails, of course, completely in its purpose. To say that the aim of a certain class project is to teach children to share with others, and then work out the project of giving so that it is finally placed on a competitive basis to beat the record of some other class, entirely misses the aim proposed. To say that the aim of the religious educational process is to teach children to practice the way of living exemplified by Jesus, and then ourselves fail to make provision for the carrying over of the principles taught to the actual life experience of the child, is again to fail in making the curriculum situation bring about the desired responses.

The constituent elements of the curriculum should present the finest and best of racial experience in the field represented.

The life of the race has been long, while the life of the individual is short; much more of racial culture in all lines has been accumulated than any one individual can learn or live. It is the business of the curriculum to put each individual of the new generation in the fullest possession possible of his religious heritage. No time should therefore be wasted on materials or

situations that are merely good, or that are passable. There is room only for the best, the most significant, the most stimulating, the most inspiring, the most enlightening. Only the best that has been lived and learned by the men and women of the past and the present should be offered to the child. To select this best and properly arrange and order it in the form of a curriculum for our children is a problem to challenge the best minds of each generation.

The constituent elements of the curriculum should first of all minister to the great fundamental needs common to all normal religious experience, regardless of individual differences among persons or groups.

There are individual differences in religion as in other phases of experience. There are also group differences in religion as expressed by the fact that there exist in the United States some two hundred different denominations. Nevertheless, there are on the social side great basic functions which religion should perform in common for all of our people, regardless of differences or divisions. Human nature in the aggregate is characterized much more by its common traits and needs than by their variations. There are many more points at which we are alike than at which we are different. The most pressing needs of society are its *common* needs, and not the highly specialized needs of individual groups. Democracy requires the unifying bond of great common beliefs, loyalties, standards, ideals. The great essentials common to all the people, the great essentials of Christianity which fit into the needs of all, are, therefore, the primary concern of the curriculum. Instead of stressing the points at which we differ in our curriculum we should stress the points of common purpose, common need, and common

destiny. By so doing religion may be made a unifying social bond in place of a disintegrating element, as it so often is in present-day society.

Principles Centering in Environing Conditions

Social compulsion. Every person is in some degree under the tyranny of his environment. The question whether we are at peace with our world or whether we are oppressed by some worry or concern of business, social or other sort, proves an important factor in our ability to settle down to any work or achievement. Whether our friends, or the members of our group, are interested in our achievement and concerned that we do well in it, or whether they are indifferent concerning its outcome, plays its part in determining the amount of energy and skill we can devote to our endeavor. Whether we are working along with others who are seeking to achieve results of similar kind, and whether, therefore, we are measured in some degree by their achievement, will also have to do with the energy with which we attack our task. The principle of the action of social stimuli on the outcome of individual effort may be stated as follows:

The working capacity of the individual is brought into full play only under the influence of proper social stimulus.

A certain inertia exists in human nature which makes it necessary for every individual to be "paced" in order to exert the full power of which he is capable. If no one cared how fast anyone could run, nor gave any notice or reward to winners on the track, it is quite certain that we would have no one running one hundred yards in less than ten seconds. If no one cared for the

achievements of the scientist, the writer, the artist or the man of affairs, accomplishment in these lines would be much lower than it is.

The stimulus of the group is one of the most powerful incentives in all lines of human endeavor. The fact that others are doing the same things that we are doing in getting a lesson or mastering a book, the fact that the project we have been set to perform or the reference we have been assigned to look up is to be reported to the class, judged by them and either admired or disapproved by them, is a very real help in bringing ourselves to exert the effort and meet the standards required by our task.

This truth suggests that the social incentive should be freely drawn upon in all educational procedure. In general, it may be said that this factor is commonly neglected in many Sunday schools. Classes of two, three, or five children are not unusual, this number being too small to accomplish the best results from social stimulus, or to give the social interest and advantage that may come from a larger group.

Distractions. The mind, like certain machines, works better after it has been "warmed up." As in the case of machines, also, there is loss of efficiency and waste in too frequent stoppings and startings. Thought moves by a chain of associations which, once broken, are hard to weld again. Interest and enthusiasm grow as a task proceeds and develops and if the task is broken in upon, and hence performed piecemeal, the interest element is sure to suffer. These principles may be gathered up in the following statement:

Distractions of any sort reduce working capacity and lower the quality and quantity of the result.

This suggests that the individual learner or the class

group in preparing or reciting a lesson should be as free as possible from unnecessary distractions. A very common form of distraction in the church schools is the auditory and visual appeals for attention which come from having a number of classes in close proximity reciting together in an open room. The typical church was built for adult congregations, and not for the teaching of children and youth; hence classroom facilities are lacking in most of the churches, and Sunday-school teaching goes on under conditions that would not be tolerated in the public-school system.

Physical distractions are common in many church schools. These may come from insufficient light or, on the other hand, from glaring sunlight pouring through unshaded windows into the eyes of the pupils. Seats too high for smaller children, leaving the feet without rest; notebook work performed without desk tops; rooms unsatisfactorily heated and ventilated are some of the physical handicaps which stand in the way of achievement on the part of many Sunday-school classes.

Another type of distraction is that which comes through the faulty organization or administration of the school. Not infrequently secretaries will appear in the class to take the collection after a lesson period has begun. The class period is often interrupted for the distribution of Sunday-school papers or lesson leaflets. Superintendents or other officials come into the room and make announcements that were forgotten in the general assembly. These and similar distractions are sufficiently common in the Sunday schools of to-day, so that they are a real factor in lowering the efficiency of the learning process of the class period.

Principles Centering in the Method of Learner

Learning, like any other act of skill, is an art. It rests on certain definite principles, and requires practice based on correct method in order to attain proficiency.

Presuppositions. Certain presuppositions lie back of the principles of method for the learner in religion. Since these presuppositions are in the main identical with those for other lines of learning it ought hardly to be necessary to state them, but current practice in church schools proves that it is necessary:

(1) Religion, in common with other subjects, requires application, study, effort to understand, master, remember, apply. True, much of the best of religion comes, on the human side, from personal contacts and the conscious or unconscious response of the learner to example. Some, having in mind only this aspect of religion, have hit upon the phrase, "*Religion is caught, not taught.*" But intelligent Christianity, as pointed out in an earlier chapter, requires the acquisition of a definite body of information, the development of a definitely organized system of concepts, the application of a definite system of truth or teaching to individual and social conduct. Now, this phase of religion cannot be "caught"; it must be "taught," that is, *learned*, if we are to have a Christianity capable of fitting into a changing and increasingly difficult civilization. Is it not possible that one explanation of the relative failure of society to be guided by the principles of Christianity is that we have depended too largely on its being "caught"?

(2) This point of view naturally leads to a second presupposition, namely, that the learner in religion, just as in other subjects, *will be supplied with the necessary text-*

books, notebooks, reference books and all other equipment needed for the study and mastery of his subject. Partly from tradition, partly from difficulties inherent in the organization of the Sunday school, partly from penurious standards of expenditure for religious materials, and partly from the presupposition that religion can in some mysterious fashion be acquired in a different way from that required by other branches of learning, the custom has become almost universal in the Sunday school, and is now being introduced even into many vacation and weekday church schools, of having the children merely *listen* to instruction handed over to them by the teacher. Probably not one pupil in ten even reads the lesson over before the class hour, and not one in fifty *studies* it as he would study a lesson in the public school. Indeed, in many instances the *pupils are given no textbooks* or other lesson materials for study, or if given cheaply printed leaflets, at once they lose or destroy them, and hence have nothing in their hands to study. In hundreds of cases the teacher has the only prepared lesson materials used in the class, and is expected to teach pupils whose sole responsibility is to absorb what he offers. It is hardly necessary to urge that no real *learning* can take place under such conditions. The teacher's place is to direct effort, not to relieve the learner of its necessity.

The morale of the attack. Much of the success of the learning process depends on the nature of the attack made upon the materials. Morale is as much a factor here as it is in the case of a football team or an army. In order for the learner's powers to be at their best, the inner self must give its full assent to the project in hand. The mind's set, intent, or readiness is a vital factor in the amount of energy and effort

available for the task. One who comes to his task with anticipation, expectancy, and desire has it already half accomplished. A spirit of confidence coupled with determination to meet and master whatever difficulties may arise is essential to the best application. To approach one's task in a half-hearted, lackadaisical fashion means a marked reduction in the amount of effort available for it. The expectation of being bored, the anticipation of defeat, the withholding of the will to work, and the absence of a desire to achieve are sure to be followed by meager results.

In order for the learner to be at his best he must be led to *take the offensive* in the meeting of his problem. Pupils who have come to expect that the teacher will do all the work, explaining to them the problems and making the applications, leaving them little or nothing to do but listen and assent, are sure to be far below the level of their working ability. Only as the individual himself assumes responsibility for meeting and mastering the task will he bring all of his powers to bear upon it. The method followed in so many church-school classes in which the pupils themselves make no preparation, and are held to no responsibility for the lesson, but expect, rather, to be interested and entertained, is in itself enough to assure the defeat of a true educational purpose in the Sunday school.

Maintaining the offensive. It is one thing to begin an attack with vim and decision, and another thing to continue the offensive until results are accomplished and mastery revealed. Mental growth is attained and mastery of materials secured only through *continued* effort and application. Having in mind the limitations of attention and effort at different stages of development, we may say that one of the conditions of effective

learning is an uninterrupted flow of effort upon the field to be mastered.

Now it is not to be forgotten that it is the part of education through the supplying of proper situations to control the responses of the pupil. True, the pupil as he grows older should learn to control his own mental processes sufficiently to hold himself continuously for a reasonable length of time to the preparation or recitation of his lesson. On the other hand, poor and uninspiring teaching, recitations that are conducted without plan or continuity, and, as we have seen, the influence of unnecessary distractions to concentration, all play their part in encouraging desultory habits of study and attention. Similarly, lesson materials that are uninteresting, that are too difficult and beyond the grasp or power of the learner, or that are unsuited in any way to exert an appeal to his mind, encourage wrong mental habits.

The pupil whose attention flags during the recitation, or the one who dawdles over his lesson preparation, is suffering a disadvantage much deeper than the mere losing of the value contained in that particular material. For he is forming an attitude toward his work which will make it progressively easier for him to let his thoughts go wool-gathering when he is supposed to be studying. He is developing a habit that will make it progressively harder to hold himself continuously to a given line of application or effort until his task is accomplished. Needless to say, the secret of continued unbroken effort in the prosecution of a lesson is interest. Added to this must be purpose, determination, pride in achievement, desire to excel.

Intelligent goals. There is no doubt that many pupils fail of the best results in learning because of not

knowing what they are expected to do or how it should be done. This is especially true in the study of religion, many of whose lessons as offered at present are not as clear in their intent and purpose as they might be. Modern psychology has shown that there is a real technic of study which the child needs to be taught as much as he needs to be taught any other act of skill. To say to young children, "Be sure to get your lesson for next Sunday," is both futile and foolish. The child ordinarily has no notion of what it means to get the lesson, nor does the ordinary lesson leaflet help him much upon this point. A recent primary quarterly gives such directions as these: "Be sure to learn the song on the back of your book." "Be sure to learn your memory verse." What is meant by learning the song, or what is the best method of learning the memory verse, the young child is left to discover for himself without possessing the means of making the discovery.

Proper preparation of the child for his attack upon the lesson will have indicated to him, at least in a general way, what is to be done and how. If the lesson chances to be some project which requires originality and invention on the part of the child, a general discussion of the methods to be employed, the line the investigation is to take, the goals to be reached, will at least have opened up the way.

The first step in the proper approach to the learning of a lesson is to get a bird's-eye view of the task and its requirements, a clear idea of the ends to be accomplished and suggestions as to the procedure. Then the child is ready to go at his work in detail, read the materials and select the main points of emphasis, or work out his project, noting the various items of infor-

mation or meaning that emerge and relating the facts that have been discovered to the goal or purpose that was revealed to him in the preliminary view from which he started. Following this analysis or concrete working out of details should be a thinking together of the meanings of the whole, thus arriving at a synthesis of the main points to be learned, and the seeing of them in relation to the goal originally set.

Standards of mastery. Few greater enemies to fruitful learning exist than that of half mastery. Pupils themselves, not trained in the art of scholarship and not knowing the subject in any broad and thorough way, are naturally without standards by which to measure their own mastery of any section of it. Furthermore, much teaching is done in such fashion as to lead the child to feel that his lesson has been mastered when he safely "gets past" the teacher in the recitation with it. Ideas that are but half understood, facts that are but partially grasped, truths the meaning of which is but dimly felt are without practical value as a part of the learning process.

Worse still, this method of partial mastery trains to low-grade standards in study and thinking, cultivates habits of intellectual indifference, and leaves the mind unequipped and unskilled. Pupils in our church schools should be set definite tasks, or led to busy themselves upon definite problems. They should be trained in the power of self criticism in the matter of mastering tasks upon which they set out. They should be trained to accept and demand high standards of achievement, and not to be satisfied with a mere smattering in the learning of their lessons.

Periods of study. Careful investigations have shown that just as too short periods of application are

uneconomical, so are periods that are too long. In general, we may say that the younger the child, the shorter must be his period of application to a single problem or line of thought. Unrelieved application by primary children should probably not be demanded beyond ten minutes at a time without change of program. Children of ten or eleven years may be counted upon for intense application to interesting material for from fifteen to twenty minutes in an unbroken period. Youth of from fourteen to sixteen years should be able to study uninterruptedly for thirty minutes without change of program, if the materials are suitable.

Various experiments have shown that children of eleven or twelve will accomplish much more in four periods of fifteen minutes each in practice upon arithmetic, or any other similar matter of learning, than they will in sixty minutes of unbroken work. This is because attention slackens as weariness comes on, and also probably because time for the associative adjustments to take place is needed after severe application.

Questions for Study and Discussion

1. Discuss the proposition that the laws of learning are the same for religion as for all other subjects.
2. Explain from the neural point of view what is meant by "learning."
3. Refer to Thorndike's treatment mentioned in the chapter and discuss the question of whether the three basic laws centering in native equipment sufficiently cover the case.
4. From your own observation or experience give examples (1) of the misuse both positively and negatively of

the law of readiness; and (2) examples of its proper use.

5. From the point of view of the law of effect discuss the probable result from taking young children continuously to church where the services are planned for adults. Now, from the practical point of view discover from your own experience and the testimony of others whether the implications of this law are actually carried out in such cases.
6. Think out and discuss fully the question of providing a carefully planned and organized church *for children*. Outline a program which in your judgment would cover the needs of such a church. What changes, if any, would have to be made in the point of view and polity of present-day churches if a children's church were instituted?
7. Give examples from your own experience and from observation of the application of the law of use and disuse to religious development and learning.
8. What reasons are there for the fact that the so-called "laws" are somewhat less definite, explicit, and proved in connection with curriculum values than in connection with original nature? Do you think that the term "principles" would be more exact than the term "laws" for the statements set forth under this section? What is the difference between a principle and a law?
9. Do the principles or laws offered under the curriculum section of this chapter adequately cover the situation?
10. Apply this same question to the laws under the section on environing conditions.
11. Do you believe that the Sunday school can be made a truly educational institution, measuring it from the point of view of modern educational standards and requirements? What would you think of a two or a two-and-a-half hour Sunday school, or children's church, on Sunday forenoon with paid teachers,

directed study, and a full equipment of textbooks and other materials? Do you think the children would respond to such a program?

12. It has been said that the church should make better use of the time available on Sunday for religious instruction before it asks the public school to share week-day time for religious instruction. Consider this question; state and be prepared to defend your conclusion.

13. Do you think there are other important laws of learning in religion besides those stated in the chapter which should be set forth in such a treatment as this? If so, state and defend such additional laws.

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CHAPTER VI

SELECTION AND CONTROL OF SUBJECT MATTER

We have in our discussion up to this point insisted that religion can and must be taught. We have looked into the original nature of the individual to discover the sources of the native "drives" that are to motivate religious feeling, choice, and action. We have defined certain objectives to be sought as the goals of our religious teaching. We have traced the process of habituation in developing experience. We have undertaken to discover the foundation principles of teaching in terms of the laws of learning as applied to religion. We now come to the problem of selecting and using the instruments by means of which to attain the objectives of religious instruction.

The Life-Process the Origin and Terminus of Curriculum Materials

The materials, the subject matter, of education are but tools for shaping the life of the learner through stimulating and guiding his growing experience. All culture material, the subject matter of the curriculum, originally springs out of living experience. We speak and read a language that has grown by slow accretion through the centuries. The literature, art, science which we now possess were first evolved by men and women engaged in the struggle for existence; they were

thought, felt, wrought out in the manifold business of living—a precipitate from the various reactions of experience. All that we read in books, every object that we see and touch and use in the routine of the day's life, someone conceived, elaborated, perfected before it came to us. The marvelous heritage that we of to-day possess in our accumulated civilization has emerged from the toil, the sacrifice, the joys and sorrows, the achievements and aspirations which have made up the combined experiences of the generations.

Religion springs from life. And religion is no exception. It was not given to man ready-made. Through ages of wistful hope, flickering aspiration, threatening despair, increasing faith it has grown. Religion has arisen out of the terror of death on the battlefield and in the jungle; out of the wonder of birth and the mystery of life; out of the dread of annihilation and the hope of immortality; out of the need for companionship and the search after God. It bears the mark of the shop and the market place, it takes its tone from the cloister and from the crowd, tells of the crises of experience at the high and the low points of man's existence. Religion, like all other phases of human culture, has sprung out of *life*—religion *is* life.

Now, all this implies that the subject matter of religion as we offer it in our classrooms must return again to *life*—otherwise it has no meaning or significance. It must build itself into living experience by causing the young of this generation to think, feel, and do the things out of which sprang the thoughts, emotions, and deeds we to-day study as religion. This, then, is one of the central problems of method: *to select, organize, and present the materials of the curric-*

ulum in order to make them fulfill their function as stimuli and guides to the experience of the learner, to the end that the objectives of his education shall be attained.

Factors which control technic in teaching. The fact just stated supplies the reason for a discussion of materials in a treatment of method. For method, which finally culminates in technic of instruction, cannot ignore materials any more than an artist can ignore his brushes or chisels. Technic in teaching springs from the needs of the child on the one hand and the nature of the materials on the other. The same technic cannot be used for the young child and for the adult. Neither can the same technic be used on a lesson in religion from the twenty-third psalm and one from an Easter lily, though each may reveal the love and care of God to the one who considers it.

With the present state of educational science the determination of proper materials for instruction might look to be a relatively simple task, but it is far from simple. Even in general education, where no inconsiderable amount of experimentation has been carried on, we are not only uncertain of the exact goals we seek to attain but likewise of the means we shall use for their attainment. In proof of which witness the conflict not yet settled between "culture" and "practical utility" as objectives; and between the "disciplinary" studies on the one hand and the "social" studies on the other as the best means of reaching the desired ends. Indeed, the whole question of curriculum values in general education is now undergoing a critical reexamination. Even less of certainty and agreement exists in the field of religious education, both with respect to its goals and the means for attaining them.

What Constitutes a Curriculum?

We speak in the title of this chapter of educational subject matter; we have in our discussion referred to "the curriculum," and to "materials." Now what constitutes a curriculum? Just what are materials or subject matter in the educational sense? Does the religious curriculum consist only of the materials printed in the leaflets, quarterlies, or textbooks of a lesson series published by this or that denomination? Or, in addition to this, does it include such rituals of worship, hymns, prayers, and so on, as may be taught in connection with the lessons? And when all these materials are included is the curriculum then complete? Are the terms *materials* (or *subject matter*) and *curriculum* synonymous?

The curriculum more than subject matter. There would be no need to discuss this question except for the modern expansion of the concept of the curriculum. Formerly it was conceived as consisting of a body of subject matter, or materials, which, when arranged in an ordered system of courses printed in textbook units, was called a "course of study." More recently, however, the curriculum is thought of as including *all the materials, directed activities, relationships, and associations* provided by the school. Not merely what is in the course of study or the textbooks, but all the agencies within the school organization which combine to produce the educational result constitute the curriculum. The term "curriculum" is vastly broader, therefore, than materials or subject matter.[1]

Division of responsibility. Primarily the *general*

[1]See Betts, G. H., *The Curriculum of Religious Education*, Chap. XII; also Coe, *Opposing Theories of Religious Education*, Religious Education, April, 1922.

scope and nature of the curriculum is the responsibility of those having in charge the administration of the school; the *details of materials* presented are mainly the responsibility of the teacher, even when he has been asked to teach a certain section or course of a curriculum which he himself had no hand in choosing. For a wide range of latitude always exists in the choice of the phases of subject matter to *stress* or to *neglect* in the presentation of materials. For example, consider the Bible story of Jesus' multiplication of the loaves and fishes. This story may be made to teach primarily the miraculous element in the situation, the other features being left unemphasized; or it may be made to teach the generous, loving spirit of Jesus, only this aspect being made prominent; or it may be made to teach the willingness of the lad to surrender his little possessions to the Master, and that what was but enough for him alone could be made to feed the multitude once it was received and blessed by the Christ. These differences are differences arising from the proper selection and control of materials through the use of *stress* and *neglect* in instruction, and are relatively independent of the nature of the curriculum as a whole.

Since this volume is intended for the teacher this chapter will deal only with that aspect of the curriculum covered by the term materials, or subject matter.

Principles Governing the Determination of Subject Matter

What, then, are the principles that should guide in the selection of materials, or subject matter? How are we to know what to stress and what to neglect? On what basis can we be reasonably sure that we are

teaching the right things? The answer to these questions can be stated in two broad principles, both of which center in the needs of the child.

1. **Adaptation of materials to aim.** It seems almost a work of supererogation to say that the materials must be selected with reference to the objectives sought. Yet the materials of standard curricula to-day offered in our schools come very far from measuring up to the announced educational aims which are usually clearly and explicitly stated in connection with the materials. Teachers need constantly to hold before themselves the principle that the subject matter of instruction must be determined by and be adapted to the aims desired. This principle may be difficult of application at many points, but it is of paramount importance and of its validity there can be no question.

The problem of selecting such materials as will accomplish right objectives is, as we have seen, partly one of administration in determining the course of study or lesson materials that will be provided for the use of the class. It is also, however, a question for the individual teacher, who under ordinary conditions has wide latitude in the selection or rejection of materials within a given text or course. The teacher also has considerable freedom in the choice of supplementary matter and in the providing of avenues of expression by which the lessons shall be built into growing experience.

2. **Adaptation of subject matter to the learner.** The selection of materials is governed not alone by the requirements of the aim, but also by the capacities, needs, and experiences of the learner. In obedience to this principle it must constantly be kept in mind, as we have seen in an earlier chapter, that we teach *pupils*

and not *subject matter*. We must never forget that the curriculum exists for the children and not the children for the curriculum.

It is becoming almost an axiom in education that all teaching must take its point of departure from the plane of experience of the learner. Each new section of experience must begin where the old section of the same experience left off. There is no more harmful educational folly than that of attempting to force upon children materials too advanced for their age, or out of their range of interest, or so distant from the requirements of their experience that they cannot be assimilated into thought, ideals, and action. It is the grossest of educational blunders to teach to young children phases of subject matter which call for close analysis, difficult reasoning, and sharp discrimination when the stage of development and the range of experience have not prepared for these things.

The waste growing out of attempting to teach such unsuitable materials does not all come from the inability to master the too difficult, or ill-adapted, subject matter. The loss from these sources is grievous enough, but it is far exceeded by the harm arising from the attitude of disinterest, discouragement, and distaste for study and learning sure to accompany such methods. It can never be known how many promising Christian careers have been wrecked for children by attempting to compel unripe minds to busy themselves upon subject matter that was too difficult, or that was unrelated to experience and interest and hence devoid of meaning or the possibility of application to the learner. There are in our church schools to-day literally thousands of discouraged and ambitionless children, floundering in a maze of half-learned materials, lacking all

sense of mastery and devoid of power of initiative and endeavor such as comes only from a sense of achievement. To them religion must seem an incomprehensible, dead, and dreary thing.

Difficulties in the way of proper selection of subject matter. Most curriculum makers and teachers are in some degree handicapped by the influence of public opinion and demand. Tradition is a powerful factor in determining the subject matter of education of all types. Spencer told the people of his day that they dressed their children's minds as they did their bodies—in the prevailing fashion, and in both cases regardless of whether the selection was best for the children. For a century tradition held Greek in the secondary school curriculum of this country, and still is largely responsible for the place occupied by Latin. The same force has until recently been responsible for a course in literature in our public schools based largely upon chronology and technical criticism rather than upon appreciation and enjoyment of content and form.

In the religious curriculum tradition is a still more powerful influence, and approximately one half of the Protestant church school children of this country are taught from ungraded lessons, because this is the system to which the generation now in control of the church school's work became accustomed themselves as children. Of course it matters not in the least to the child of to-day how much a certain section of material may be revered by the older generation, if this material fails to meet his own most pressing needs of to-day. Yet the sanctity that attaches to the old is of sufficient influence to determine in large measure the choice of educational materials and methods in the church school.

One marked example of the influence of tradition in

religious instruction is the case of certain foreign speaking peoples in this country who insist that their children shall study religion and learn their prayers and creeds in the native tongue of the parents, though the children naturally speak only English, and are unfamiliar with the mother tongue of their parents. The result, of course, is that the children, unaccustomed as they are to the language and thought-forms, use both but falteringly and find them a real handicap in their comprehension of and feeling in religion. Similarly, there are those who, because they were brought up on the catechism, insist that children of to-day shall follow in their footsteps, not stopping to consider whether this is the best that we could do for our children in view of recent educational enlightenment.

Escaping the bonds of tradition. Theoretically tradition should have no influence in determining the availability of materials for our present-day classes. This is to say that the length of time a section of materials may have occupied a place in the curriculum is neither for nor against that particular subject matter. The only question that should be answered is whether that is the best material for accomplishing the objectives and for meeting the spiritual needs of the children of our classes now. We should certainly not reject materials because they are old and have long been a part of the curriculum, nor on the other hand, should we reject them because they are new, providing they have been sufficiently tried to prove their fruitfulness. This statement is made in full knowledge of the very real difficulties that teachers may encounter in some church schools in putting the principle into practice, on view of the dogmatism and intolerance of many well-intentioned persons in religious matters.

Sources of Materials

The sources of religious materials are infinitely broad and rich. They are indeed as broad and rich as human experience itself. The finest that men have thought and felt and said and done in religion has been brought together and set down in the Bible; yet the religious experience of the race is much broader than the Bible. It is as broad as the many ways in which God speaks to the spirits of men throughout all ages.

Religious writings found both inside and outside the canon. We have the priceless accounts of the heroism of Elijah, Daniel, and Paul; we also have records of the immortal deeds of Livingstone, Luther, Taylor, and Paton. The Bible gives us the story of the womanly courage and strength of Esther and Ruth; but we also have the story of Florence Nightingale and Frances Willard. We have the beautiful poetry of the Psalms, but shall we forget the religious optimism and faith of Tennyson, Browning, Whittier, and Longfellow?

Few Christians to-day believe that God has ceased to inspire men. Many of the most devout Christians recognize God speaking to them out of nature. They recognize it as conveying a religious message. Thousands of earnest men and women find their hearts turned to worship by the influence of music and response to the elevating influences of sacred art. Literature, history, and biography abound in the stories of lives patterned after the Nazarene.

Classification of materials. Dr. L. W. Crawford suggests three terms in which to describe religious curriculum materials:[2] *biblical, quasi-biblical and extra-*

[2] "Status and Evaluation of Extra-Biblical Material in the Curriculum of Religious Education in the United States." Unpublished thesis in the library of Northwestern University.

biblical. Under this classification materials are biblical when they employ the text of the Bible. They are quasi-biblical when they use biblical material modified, as in simplified Bible stories for children, paraphrased sections of the Bible, or any other indirect form of scriptural subject matter. They are extra-biblical when they go to sources outside the sacred canon for their matter.

The Selection of Materials from the Bible

Basically the Bible does two things: (1) it gives the historical background and the ethical and philosophical foundations of Christianity; (2) it gives an account of the life and the teachings of the Founder of Christianity, and of the early Christian Church as it began its conquest of the world. Without an intimate knowledge of those two aspects of our religion as set forth in the Bible there can be no intelligent Christianity. The Bible of necessity will remain the core of curriculum materials for religious teaching. For this there are many reasons, prominent among which are the following:

(1) *Prestige.* Materials coming from the Bible naturally and rightly carry a weight of importance and authority which does not attach to materials from any other source. The Bible is held in such reverence that its assertions and demands far outweigh similar matter coming from other sources, however much approved they may be. In a very true sense the Bible is to most Christians the very Word of God, and through it he speaks to them more clearly than through any other medium.

This is as it should be, and religious education must do everything in its power to increase the knowledge

of the Bible and to enhance the love and admiration which Christians hold for it. Only as the living truths of the Bible are built afresh into the spiritual lives of each new generation, will the church prosper and Christianity fulfill its function in the individual life and social organization.

(2) *Spiritual power and vitality.* Not only does the Bible possess a prestige which gives it powerful influence, but here we have by common agreement, among those who come to know its pages, the greatest source of spiritual power and wisdom which has ever been brought together by the human mind. The sacred books of other religions have exerted an influence, but none of them, nor all of them together, have possessed the power to inspire, to motivate, and to direct human experience, that is found in the Christian Bible.

Though at times in its history forbidden publication and circulation, the Bible has always managed to be published and circulated. Though at times its devotees have been forbidden to read it, the appeal of its truths has always been sufficient to insure its being read by at least the more spiritually minded of each generation, continuously year after year and generation after generation. It is the world's best seller among books. It has been translated into almost every language known to mankind, and is treasured by many races for its power to illumine life and shape destiny.

Stress and neglect among biblical materials. Not all parts of the Bible are of equal value as stimulus, nurture, and guidance for the spiritual life. Indeed, it is possible that some parts of it possess so little value as not to warrant their inclusion in the present-day religious curriculum. It is even possible that there

are parts which possess a distinctively negative value, at least for pupils of younger ages, and would produce harm in place of good, if taught without the proper background of understanding as to differences in civilization and ethical systems prevailing in those times and the present.

No series of Sunday-school lessons has undertaken to present the whole of the Bible. One of the defenses urged for the International Uniform Lessons has been their faithfulness in teaching the Bible even if they did reject all extra-biblical materials. A careful count of the passages employed by the International Uniform Lessons for about six cycles, dating from their origin in 1872 and covering forty-two years of time, shows that in six times over the Bible, during these forty-two years, only thirty-five per cent of the entire Bible was offered as assigned Sunday-school lessons.[3] The International Graded Lessons, also centering quite definitely upon biblical materials, have used slightly more than sixty-two per cent of the Bible in the fourteen years of materials for courses extending from the first year of the kindergarten through the last year of the high-school age.

Other series of church-school lessons have followed a similar plan in the selection of biblical materials. All make selections among its materials. No problem of curriculum making or of classroom method more needs study to-day than that of the proper selecting and adapting of biblical materials in order to make them serve their purpose more effectively in accomplishing the objectives of religious education.

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[3] See articles by Weigle, L. A., The Church School, July and November, 1922 (publication discontinued); also, Betts, G. H., *The Curriculum of Religious Education*, page 356.

Principles of selection from biblical materials. While, as has already been stated, we have not yet had careful, scientific study of the value of different parts of the Bible for the teaching of the young, certain principles may, nevertheless, be tentatively stated:

1. *Practically all of biblical content given to younger children should be restated in adapted form.* This means that, in the main, only quasi-biblical material is adapted to kindergarten and primary children. Dean Brown tells us that we should, as a Christian Church, provide for our children a "small Bible," adapted to their comprehension and appreciation.[4]

2. *For childhood and youth, who do not yet possess critical ability or the historical sense, biblical materials (especially those drawn from the Old Testament) should be selected to represent a distinctly Christian point of view.* Do they represent a *Christian* idea of God? *Christian* standards of social living? Of personal morals and conduct? Will they lead pupils to a whole-hearted cooperation in the Christian enterprise?

3. *Biblical materials must be so selected as to set forth, in the aggregate, the essential factors involved in the Christian system.* Do they properly and adequately represent the essence of Christianity, so that the pupil, following their lead, will reflect the Christianity that Jesus lived and taught—its spirit and its applied virtues?

4. *Biblical materials should be so selected as to set forth the great lives (especially that of Jesus) which define Christianity in the concrete.* We are not to forget that life responds to life, and that character is seldom formed or reformed on the basis of abstract truth or general theory.

[4] Brown, Charles R., *A Modern Man's Religion.*

5. *Among biblical materials chosen should be those that stimulate, nourish, and guide the devotional life.* Worship, "the lifting of the heart to God," is an essential feature of Christianity, and the Bible is its chief source of printed materials.

6. *The irrelevant, the incidental, the merely curious from biblical materials should find no place in the religious curriculum.* Even the sternest protagonists of a closed canon agree with Paul, that not all scripture is of equal *educational* effectiveness. Many sections of the sacred writings can be found which seem to have little or no teaching value, at least for the young. Indeed, it is to be feared that some children get an idea that the Bible is a kind of curiosity, a puzzle book, and that they are chiefly to find how many times this word occurs, how many times that expression is used, and other incidentals of like nature. The Bible should not be made a kind of "Pandora's box" for children, but a source of wonder and delight in its marvelous stories and characters and, finally, in its power to inspire and transform life.

The Selection of Materials from Extra-Biblical Sources

The best religious and educational thought of the present day agrees that the sources of religious instruction should not be limited to the Bible.

Religious materials found in history. One of the dangers against which we desire to guard our children is the thought of God as the God of Abraham, the God of Isaac, and the God of Jacob alone. We do not want them to think of him as a tribal God, a God of the Hebrews, a God of a particularly chosen people in the sense that other peoples are not equally of interest to

him and subject to his love and care and guidance. We do not want them to think of God as limited in time or place or interest, but we desire, rather, to teach them of a contemporaneous God, never more interested in his children than now, and never more at work in his world than in the present. We desire them to have the concept of God as following and guiding man in the whole history of man's development, not more concerned about leading the children of Israel out of Egypt than in leading the Puritans out of England and to the shores of America to found our Christian nation. We desire them to see God at work as Christianity spreads out from Jerusalem, and begins its conquering march; but we desire them equally to recognize his hand as Christianity later approaches one pagan stronghold after another, and, in the name of Christ, conquers it. We desire them to see his spirit at work as the genius of Christianity makes itself felt in improving social conditions, elevating the status of womanhood, relieving ignorance and depression, purifying and elevating the home, founding institutions for the care of orphans, the aged and helpless, and hospitals for the sick and suffering. We desire them to recognize the need of God's guidance and oversight in our own nation just as in the nation of the ancient Jews. We desire them to feel the need of Christianity's spirit and power at work among nations to-day as much as among the nations surrounding the Mediterranean of old.

Biography as a source of curriculum material. Ideals that are represented in living characters exert the strongest appeal. The world is formed or reformed by the influence of strong lives building themselves into their times and influencing the new generations.

Who can tell what America owes of patriotism and high ideals of citizenship to such men as Washington, Lincoln and Roosevelt! Or what the Jews owed to the memory of such national heroes as Abraham, Moses, David, Jacob and other great leaders!

In going to biography the curriculum maker has the advantage of being able to show virtue in action and ideals at work in practical affairs. Every child and youth is in some degree a hero worshiper, and the knowledge that someone before him has been able to achieve the victories and results which he admires, is a suggestion and challenge that he himself may rise to equal heights.

Is it not possible, too, that in the curriculum of religious education we have neglected the later builders of the church while stressing the lives of the ancients? Should not the children who know of Abraham going out to seek a new land also know of Livingstone on a similar search through the continent of Africa? Should not those who study the lives of Joseph, David, Elijah, and other heroes of old know the story of Paton, of Grenfell, and many other men and women who through their devotion and sacrifice have helped to advance the Kingdom among men?

Let us therefore freely bring into our curriculum the stories of the lives of great builders in all lines of human welfare, not only of men and women of distinction, but of children as well. Here we shall find a source of inspiration and stimulus whose influence can hardly be overestimated.

Literature as curriculum material. Much of the finest part of the Bible consists of literature written without other purpose than to express the longings, the desires, the aspirations of a people as interpreted

by the writer. No better instrument for worship has been found than the devotional psalms, no finer literature than that which occupies the pages of many portions of the Bible.

But, as we have said, not all of religious aspiration has found expression through the writers of the Scripture. Other poets and story writers have set forth religious truth in passages of great beauty and inspiration. Not to make use of religious writing found outside the Bible is to leave from the religious curriculum one of its most important and fruitful elements. Not to make use of passages such as those found in Tennyson, Browning, Whittier, Longfellow, Bryant and scores of other writers, is to rob the child of some of the finest of spiritual stimulus and nurture available for his curriculum. It is also to fail to teach the child that the God who could inspire the writers of the sacred book is equally ready to give his spirit to those of other ages who will open their hearts and minds to his message.

Music as a source of curriculum material. Even those who in principle have adhered strictly to biblical materials as defining the scope of the religious curriculum have nevertheless admitted hymns as a part of the worship program of the church school. For the words to which the music attaches we must, of course, go to literature, and many of the world's leading poets have contributed to the hymnology of the church. Response to the appeal of music is almost universal among men, and especially have all peoples used it in their religious ceremonials and worship. Only comparatively recently, however, has there been any attempt to adapt the hymnology of the church to children and youth. There is growing up at present a

promising body of hymns suitable for the younger members of our church schools.

Here also, however, careful selection needs to be made in order to adapt the materials to the capacity and needs of the children. Much of the hymnology of older times presented a type of theology which has now been discarded in most of our churches, and such hymns should no longer be retained as a part of the religious curriculum. Passing to the other extreme, there has more recently developed a rather cheap and worthless type of religious song, lacking both in the sentiment of its verses and in the quality of its music, and hence incapable of preparing the mind for worship in the true sense. Modern religious education stands greatly in need of an enriched hymnology for its children, especially for those under high-school age.

Art as a source of curriculum material. Some four hundred years ago Comenius gave us the first illustrated textbook for children, called *Orbis Pictus*, or *The World in Pictures*. Between that day and this the art of illustrating public school texts has developed amazingly, until pictures occupy approximately one half of the space of some of the beginning books and account for more than one half of the cost of publishing the book.

Both experience and the psychology of education agree that certain ideas and impressions are carried into the mind more effectively through the eye than through speech, and especially has it been shown that if verbal instruction is accompanied by pictorial illustration the impression is doubly sure and effective. In obedience to this principle the church, long accustomed to pictorial art for the conveying of religious impressions, has begun to illustrate its religious lessons

for children. Since religion has always been the strongest stimulus and most liberal patron of art, there is no lack of pictures on religious subjects. This does not mean, however, that it is a simple or easy task to select the religious pictures that should be brought to the attention of young children. Many of these pictures were made several centuries ago at a time when the concepts of religion were markedly different from those of the present day. The pictures were also produced in civilizations that differ markedly from those of to-day. Therefore, while it is true that not a few pictures coming down from older times possess values that are intelligible and appealing to all ages and times, many others lack the significance and the appeal to people of this day that modernized pictures would have. Some of the best pictures for illustrating biblical lessons are therefore to be found among the modern artists.

A more recent trend in pictorial illustration is the realistic picture, often a photograph, having to do with actual child life and experience, and conveying some idea or teaching some lesson which it is desired that the child shall have. Certain publishers have recently adopted the policy of using for their lessons not only the biblical but the realistic pictures, the one to give the old-time flavor and the other to carry the application over into modern life and experience.

Principles governing the selection of extra-biblical materials. Certain principles should govern the selection of extra-biblical materials that are to have a place in the religious curriculum:

1. *Extra-biblical materials must carry the deeply and vitally religious message, their spiritual quality being positive and dynamic.* We are not to forget that the

purpose is to teach *religion*, and not merely literature or history or biography or art *as such*.

2. *Extra-biblical materials must represent a high degree of excellence in form and execution, so that they may be fit instruments for conveying their high message.* There is no place in the religious curriculum for poorly written matter or poorly executed art even if the content they carry is of value. Religion deserves the *best* as its vehicle.

3. *Extra-biblical materials must represent the Christian ideal and inspire Christian ideals and conduct.* We are to remember that we are not only teaching religion; we are teaching Christianity. The quality of the message conveyed must therefore be measured by the spirit and teaching of Christ.

4. *Extra-biblical materials should be properly balanced with rightly chosen matter from the Bible.* It has already been asserted that the core of the curriculum should be biblical. Supplementing and helping to make more effective materials from the Bible should be sufficient extra-biblical materials:

(1) To develop within the pupils the idea of God at work in the world in all times and places and among all peoples.

(2) To furnish the pupils with a growing knowledge of the world in which they live, and to develop within them the disposition and ability to fulfill its demands upon them in the spirit of the Christian message.

(3) To provide the pupils with a knowledge of the church—its history, spirit, purpose, program, and needs—in preparation for intelligent and efficient church membership.

(4) To train the pupils in the materials and practice of worship.

Questions for Study and Discussion

1. Discuss somewhat fully the statement that religion springs from life. What are the implications from this statement?
2. Just what bearing have the facts suggested in the preceding question on the problem of method in teaching religion?
3. Dewey says that method is but "the psychologizing of subject matter." Explain the meaning of this statement and show its implications for teaching.
4. Referring to authorities outside of this chapter, show more fully and with practical illustrations the distinction between the two terms, *curriculum* and *subject matter*.
5. Give concrete and practical illustrations of the possibilities of the teacher's control of subject matter through the principle of *stress* and *neglect*.
6. Should a curriculum reflect the social thought of the time or should it undertake distinctly to lead that thought?
7. State the reasons for and against an exclusively biblical curriculum as defined by its basic materials.
8. How in your judgment should we look upon the Bible as compared with other religious literature? In what sense do you understand the Bible to be peculiarly the word of God?
9. Select from the Bible several sections or passages which in your judgment should not be made a part of the curriculum of childhood and youth.
10. Select from the Bible a number of sections or passages which in your judgment should surely be included in every curriculum.

11. Discuss the validity and the adequacy of the principles set forth for the selection of biblical materials.
12. Discuss the validity and the adequacy of the principles set forth for the selection of extra-biblical materials.

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CHAPTER VII

TRAINING OF MENTAL TECHNIC IN RELIGION

LIKE every other phase of experience, religion requires its particular technic of mind. This does not imply that special abilities or mental processes unused in other aspects of experience are brought into play in religion. It means, rather, that the ordinary mental powers and processes are here dealing with particular concepts, problems and values, and that practice and training are as necessary to efficiency in this as in any other field of thought. It is to be kept in mind that the problems treated in this chapter assume, without discussion, the supernatural element in religion, and also those deeper-lying native religious impulses which are relatively outside the influences of specific training. We are here considering more especially the cognitive processes as they bear on the religious phase of experience.

THE EVOLUTION OF RELIGIOUS CONCEPTS

At the basis of all intelligence in any section of experience lie right concepts. Concepts are the mental forms which stand for the generalized *meanings* in our understanding or thinking. Upon our concept of *mountain* depends the correctness of our understanding of mountains and the validity of our thought about them. So also with some hundreds or thousands (depending on our age and intelligence) of other class terms. On the language side the question is one, first, of common nouns, which are defined as "class

names." Each common noun within our vocabulary stands for our concept of a class of objects. In similar fashion proper nouns (names of individuals) come to stand for the generalized idea we sum together of individual persons or places from all we know or think about them—their attributes, qualities, characteristics, activities. Each noun (that is, each concept) carries with it in our mind a certain *meaning*, which figures in our thinking and in our acting in relation to the class or individual concerned.

Our thinking no better than our concepts. If this meaning is a correct one—if, for example, our concept of mountain is true to fact, then our understanding and thought about mountains will be accurate. If, however, our concept is that of the fifth-grade child who said, "A mountain is a pile of dirt with brush on it," our thinking will be inaccurate and our understanding defective. If our concept of honesty is that "honesty is the best policy"; if our concept of justice is "an eye for an eye and a tooth for a tooth"; if our concept of the church is that it is to serve as a safe haven for ransomed saints; if our concept of religion is that it is chiefly a set of forms or a system of restraints; if our concept of God is that of a cruel, erratic and vengeful Deity endlessly punishing those who have misunderstood or failed to accept a proffered salvation—then these false meanings are sure to govern our thinking and acting in relation to each of the things or persons involved.

On the other hand, if our concept of honesty is that honesty is *right*, of justice that it is yielding to each his due, of the church that it is an organization of well-disposed persons seeking under God to set up a kingdom of righteousness upon earth while at the same time

enjoying mutual fellowship in the enterprise, of religion that it is a way of life inspired by a beneficent Deity—then *these* meanings are sure to govern our thinking and acting in relation to the interests concerned.

The fruit of false concepts. Mr. H. G. Wells describes with unrelenting bitterness the false concept of God he was led to develop as a child: "I who write was so set against God, thus rendered. He and his hell were the nightmares of my childhood; I hated him while I still believed, and who could help but hate? I thought of him as a fantastic monster perpetually spying, perpetually listening, perpetually waiting to condemn and strike me dead; his flames as ready as a grillroom fire. He was over me and about my feebleness and silliness and forgetfulness as the sky and sea would be about a child drowning in mid-Atlantic."[1] Then Mr. Wells tells how this wrong concept influenced his thinking and acting until finally, as he grew older and learned how to think for himself, he drove it out. A college youth testifies how "through the sweating of blood" he fought his way out of a hostile attitude toward the impossible God who was presented to him through the travesty of a wrong concept grounded in his childhood.

Wrong or faulty concepts set the whole thought structure awry. They are like a false compass that leads the traveler into the morass. They touch the springs of wrong emotions and so vitiate the motive sources of conduct. They arrive at invalid conclusions and so warp the data for judgment and reason. They mediate a wrong philosophy of life and thereby set unworthy goals as the objectives of action and achievement.

[1] *God The Invisible King*, page 44.

How concepts grow. Concepts can never be given over to the child ready-made. They are not formed in the mind from verbal definitions or descriptions; they must grow up out of actual experience. We may tell the child that "God is love," but until he has felt this love as a part of his own experience the definition will not vitally enter into his concept of God. We may use long words and explain that God is omnipotent, omniscient, omnipresent; but until the child has become conscious of the meaning of these terms through his own recognition of infinite power at work in the world, through his own realization of infinite wisdom, through his own sense of God's universal presence, they will not serve to enrich his concept of the divine.

Concepts, originating as they do in experience, take their quality and form from the character of the experience out of which they arise. The child who has been comforted by the thought of God's care and protection, made glad by the thought of God's love for him, sobered by the thought of God's requirement of obedience from his children, impressed by the thought of God's goodness and kindness—this child will find a concept of God taking shape in his mind which has prominent in it such attributes as love, protection, kindness, forbearance. On the other hand, let the teaching of the child about God make out of him a tyrant, ready of anger, free to punish, cold and distant on an inaccessible white throne, and the false concept characterized by these attributes is sure to arise.

Principle of concept formation. The principle, then, is clear. In directing the child's experience, either through formal instruction or through the control of his environment, we should provide in connection with his growing concepts only those attributes or qualities

which should become a part of the meaning the concepts should ultimately come to bear. Let nothing enter the growing concept which finally must be rooted out. Be sure that all major attributes which should be built into the concept are presented, so that the concept may not be one-sided. For example, to picture God as a God of love and mercy, omitting his justice and righteousness, would leave the child's concept imperfect. Gradually, step by step, as the learner's experience grows and his grasp broadens, different aspects of God's nature as we of to-day at our best conceive him are to be brought to the expanding mind, so that the concept of God may constantly be growing broader and richer.

So with all other concepts as well—the scores, the hundreds, perhaps finally the thousands, that will come to constitute the focal points in the individual's thinking—concepts of right and wrong; of success and failure; of kindness, justice, mercy, helpfulness; of happiness, pleasure, fun; of neighbor, friend, comrade, citizen; of father, mother, lover, husband, wife; of home, church, state, school. Let all of these, and as many other concepts as may be, have right meanings—rich, full, growing—as experience develops, and the groundwork of character is laid. Let them all come to the child as a part of everyday, actual experience, and not as a set of formal definitions, rules, or principles. Let them all be permeated by the Christian quality, and the character that is formed will take shape after that of the Nazarene.

Learning to Think in Religion

People in general are not much given to thinking (that is, reasoning) seriously and impartially upon

problems that confront them. Skillfully conducted propaganda organized and managed from a central office can "prepare the public mind for war," develop an attitude of easy tolerance toward the violation of law as contained in the Eighteenth Amendment, determine the fortunes of a political candidate or party. Probably for most of us our opinions, which we often express glibly enough, are supplied ready-made and neatly phrased, so that they fit our minds and tongues as our marvelously fabricated ready-made clothing fits our bodies.

The habit of thinking in religion. Especially is relatively little clear thinking done by the majority of people on matters of religion. This is no doubt in part because dogma has played so large a part in religion, and dogma asks not for reasoned judgment but for unquestioning acceptance. Many persons do not expect to *think* on matters of religion as upon other problems that concern them. We are asked to "believe," have faith, repeat creeds, the rational element being ignored, or assumed to be in assent with the positions set forth. "Religion," exhorts one enthusiast, "is an affair of the heart and not the head, therefore make sure your heart is right and your head will take care of itself." Said a church official of one of his subordinates, "He isn't much of a thinker, but he is very 'spiritual.'" "Having faith," said a small boy whose mind was not yet disciplined to the all-too-common putting aside of the critical intelligence when dealing with religious questions,—"having faith is believing what you know can't be true."

Because of the inability or unwillingness to think straight in this field we have many strange anomalies (and worse!) in our modern Christianity: Leaders

splitting hairs over the interpretation of phrases while the world is suffering for the practical application of perfectly clear Christian teachings to current affairs; the Christian Church divided into scores of competing sects not infrequently at something very like war with each other; a Papini, typical of millions of seemingly intelligent men, who accepts as one of the eternal verities the very modern doctrine of the infallibility of the head of a church and stands ready to make him temporal as well as spiritual lord of the earth; a Bryan, likewise representative of a large following, who must have a literal Bible or none at all, and who is sure that if one pebble be extracted from the structure of traditional religion all must fall.

Disintegrations of experience result from failure to think. Thousands of men and women of the church to-day are attempting to live in two discordant worlds. They must perforce be a part of a very modern world of science, a world of law and order and rational coherence; this is their actual world of every-day experience. In the religious section of their lives they inhabit quite a different world—a world conceived and described (in a literature of marvelous power and beauty and of inviolable sacredness) centuries before the modern world of science was discovered. On the one hand an interpretation of the world based on demonstrable law; on the other, an interpretation based on marvelous spiritual insight and poetic vision, but untouched by scientific knowledge and training.

Naturally, to them, these two worlds clash. Not having the rational skill to discover the essential harmony of their two worlds by recognizing that the distinction lies only in the different methods of approach to their interpretation and description, they

feel that they must choose between them. Both are too good to let go, so they halt and hesitate, trying to keep the two, yet unable to reconcile them. Says George Bernard Shaw: "Nothing is rarer in nature than a man who, on accepting a new idea, proceeds to overhaul his old ideas and see how many of them must be scrapped to make logical room for the newcomer. This is what men do: they are born to a belief in a flat earth, with a flat ceiling and heaven on the first floor up. They are converted to a belief that the earth is a ball spinning on its axis and flying through space, and are proud of this advance in scientific culture; but they go on believing in the flat ceiling and the first floor up just as if nothing had happened in their minds." Their two worlds clash because they have not learned to think.

Technic of Thinking[2]

Rational thinking, that is, reasoning, occurs only at points of perplexity in our experience. We *think* when we are confronted by some problem that we feel needs solution. This problem may be of any degree of difficulty from that of the baby trying to make the head stay on the broken doll, to the statesman's attempt to work out a plan to insure peace in a belligerent world.

The problem-attitude of mind. A *felt problem* is therefore the starting point of the child's thinking. This problem must be the *child's* problem, the difficulty to be solved must be felt as a point of perplexity in the child's own experience. A whole list of questions at the end of a lesson may fail to stir the problem-attitude to life in the mind of the pupil. A whole catechism

[2] Compare Betts, *The Mind and Its Education* (1923), page 201.

lesson may arouse no consciousness of problem in the child's thought except the problem of how to learn the answers to the questions in the shortest time and with the least effort. The Sunday-school teacher may faithfully (and woodenly!) ask every question printed on the lesson leaflet and have the answers read from the text without any thinking taking place in the minds of the class or in his own mind. Not until the mind of the learner realizes an obstruction to his thought, feels curiosity with respect to it and demands for his own satisfaction a solution of the problem, is he ready to think.

From this fact it follows that the teacher who would teach his pupils to think as he teaches them religion must himself master the problem of how to induce the problem-attitude on the part of his class toward the matters under discussion. The accomplishing of this objective requires first of all that the situation presented in the subject matter be such as to suggest problems to those of the age, experience, and grasp represented by the class. The trained mind may discover a problem in the doctrine of the Trinity or in the fact of the presence of evil in the world. The child will recognize no problem here because these concepts are so far beyond his grasp, so little an element of his experience or interest, that no felt difficulty arises in connection with them.

Skillful technic of instruction on the part of the teacher is a second not less important factor in creating the problem-attitude of mind in the class. This technic may express itself in so masterly a description, picture, or analysis of some typical situation, that its elements become real to the child and relate themselves to his experience. Or, the result may be

accomplished by the use of carefully devised questions which lead up to precisely the right point and then stop. Again, the teacher may seize upon some question or answer of a pupil and, by explanation, elaboration, or further question put the class on the *qui vive* with curiosity and the desire to work the thing out.

The search for data bearing on the problem. After the problem is discovered and defined in such way that it has taken possession of the mind, the next step is the *assembling of data* bearing on the problem. This simply means the bringing together of the facts or information bearing on the question, and properly relating them to the problem. Joseph treated in a very strange manner his brethren who came down into Egypt to buy grain. Why did he do it? To answer the question thoughtfully one must know a great many facts—facts about the family history, about Joseph's position of authority, about the customs and practices of the times, and so on. "If your enemy hunger, feed him, if he thirst give him drink." Problem: What does that mean for boys and girls to-day? Again the necessity for data—facts concerning the conditions under which this command was spoken; about how good men and women have interpreted it; about situations that arise in the lives of boys and girls which call for the use of the principle that is involved.

One of the faults of thoughtless persons is their deciding and acting upon important questions without taking time and trouble to ascertain the facts. They are ready to give "snap judgment" on almost any problem as soon as it is propounded, their conclusions usually being unsafe because not based on a full knowledge of the factors involved. Recognizing the danger of this careless, half-thinking tendency, the executive

of an important business concern has this motto posted in large letters on the wall of its general office: *What Are The Facts?* A knowledge of the facts would modify many decisions and affect many conclusions in the lives of most of us. Let us teach our children in religion, as in other things, to seek and use the facts bearing on each problem that comes before them.

Weighing the facts. First the problem, then the data bearing upon it, then the marshaling of these data and the *consideration of possible conclusions.* The careless thinker jumps to conclusions. Either he proceeds without the facts or, possessing the facts, lacks the patience or the skill so to use them as to arrive at the right solution of his problem. Our teaching should encourage our pupils to look on all sides of a question, to consider all possible solutions that suggest themselves, and finally to accept and act on the conclusion to which sufficient and pertinent facts properly used (that is, thought together in right relations) lead.

Teaching that encourages thinking. In the field of religion perhaps less than any other subject have we expected or invited the child to think. Usually we have asked him either to *feel*, *believe*, or *remember*. So we have sought to appeal to the emotions, and have set forth memory passages to be committed. We have presented many facts, but have invited the discovery of but few problems. We have taught obedience to dogma, allegiance to creeds, respect for authority, but we have not, on the whole, invited intelligent questioning and problem-solving in our teaching. To get the full, oppressive proof of this assertion one needs but to observe the average child in his normal, everyday life, with his constant "Why?" "What for?" "How

does this go?" and then watch the same individual in the conventional Sunday school class, lethargic, indifferent, incurious, spongelike, not seeking nor finding problems for his thought in the lessons presented.

Probably the easiest single lead into thought-provoking teaching in religion is to remember that religion is best expressed as a *way of living*. Now, children and adults alike are interested in *living*. Most of the real problems, the actual problems, that persons of all ages meet and discover and try to work out for themselves arise in connection with some concrete and very definite situation in their living. If, then, in our teaching of religion, we seek always to connect it with life, with the life of the child himself, problems are quite sure to emerge on every hand. If, with older students, we consider the Christianity we study, not as a curiously beautiful theory of life to be admired and praised, but as a practical system of individual and social conduct which it is the privilege and the obligation of each to adopt, then the problems will arise fast enough. If we approach and teach our children and youth to approach religion with an open, inquiring mind, as well as with a receptive heart, thinking will become not only natural but necessary. If we feel and lead our pupils to feel the disgrace of ignorance and the guilt of unenlightened and dogmatic opinion in this field as in the field of science, many inviting doors will be opened to thought. If we bring those we teach to reverence truth and to be willing to follow where it leads, sure that no bit of truth in the universe will ever conflict with any other bit of truth, but that all will perfectly fit into one great unbroken pattern when the whole is understood, then we have attained one great goal of our instruction.

Inductive and deductive thinking. Induction proceeds from particular instances to general conclusions, while deduction starts with the general and applies its truth to particular cases. The child is naturally an inductive explorer. He begins with what is nearest to him, or most interesting to his experience, and proceeds inductively to make a collection of individual and particular facts from which, by inference, he gradually comes to draw certain general conclusions. "God is omnipotence" is a magnificent generalization, but the little child is more interested in God's power to protect him in the dark and save him from that of which he is afraid; he is concerned with particular instances. To bring to the child universals of thought in the form of general definitions, principles, rules and laws, without at the same time leading him inductively into the truth concerned and its meaning to him in his own life is to violate the natural order of the mind's work and growth. The young learner does not easily proceed in the deductive direction.

Many of the truths of the Bible are in the form of great generalizations: "Blessed are the peacemakers"; "Blessed are the pure in heart"; "Whatsoever a man soweth that shall he also reap"; "The wages of sin is death"; "To him that hath shall be given, but from him that hath not shall be taken away even that which he hath." Now, it is manifestly impossible to the child to develop such sweeping universal truths as these inductively as a part of his own experience. This is not strange, for such truths are ages in emerging out of human experience. Yet we are not barred from the inductive method in teaching them. For the inductive process can be followed in *verifying* the truths to the child, leading him to *re*discover in his experi-

ence truths long developing in the wisdom of the race. Examples can be discovered of peacemakers and the pure in heart being richly blessed, of men reaping exactly what they have sown, of the ways of sin leading to death, of the working of the law of the richly endowed receiving more than the poorly endowed. And in the finding of particular examples of the general truth, and so leading back to this truth as seen in a new light, the child is using true induction—is, indeed, employing the method followed by the original discoverers of the truths.

Induction and deduction are interdependent in thinking; neither can function completely without the other. They are, in fact, but two aspects of one complete thought cycle. All general truths were arrived at by the proof of individual instances of this truth; and once the generalization is reached it immediately becomes the standard or norm to carry back and apply to other individual cases. The wages of sin is death, testifies the experience of millions of sinners; and we arrive at the general truth. Now comes along a youth who will have his fling. He courts the ways of sin. We do not need to wait until he has run his full course. Using the method of deduction we can say to him, "Sin will pay you your wages; *the wages of sin is death*—death to ideals, death to happiness, death to success, death to the soul, perhaps even death to the body"—this is an age-old truth. The skillful teacher will understand the working of induction and deduction, and will make each serve the other, and both the learner in his learning to think in religion.

The Use of the Memory in Religious Education

From time immemorial it has been assumed that

peculiar value attaches to the memorizing of religious materials. The early Christian converts, many of whom could not read, and for whom in any case little written matter was available, were taught the central truths of the new religion by impressing them on the memory. The catechetical method, so largely used by the later church, arose at a time when the proportion of illiteracy among the adherents of the church was so great that most instruction had to be given by word of mouth and committed to the memory for safe keeping. In the history of the modern Sunday school in the United States one period early in the nineteenth century was called "the era of memorization." At this time the memorizing of Bible verses became such a craze that the entire lesson period was given to reciting committed passages, sometimes to the number of several hundred weekly by the better pupils.

Present-day curricula also feature memorizing of biblical materials, the International Graded Lessons providing approximately three hundred passages for the child to commit to memory by the time he has completed the junior course, at the age of eleven years. This requirement is more a matter of theory than of practice, however, for very few of the pupils of our Sunday schools can actually recite from memory any considerable amount of material from the Bible or other religious literature.

Two educational aspects of the memory. Broadly, the memory functions in religious learning, as in other phases of education, in two distinct, though related, ways. (1) It gathers up and conserves for further use in learning and thinking various facts, dates, persons, incidents, events, and other required data; (2)

it also preserves in the mind certain supposedly valuable and beautiful thoughts, sentiments, or teachings *in the exact literary form* in which they appear in the Bible, the catechism or other religious literature. The first of these two functions differs in no degree from the same function in general education, and will not require particular discussion in this connection. The second also has its counterpart in general education, in the committing to memory of gems of literature, mottoes, patriotic sentiments, and the like. The only difference here is the greater emphasis (theoretically, at least) placed on memorizing in religious education.

A distinction should be made in this connection between *complete* memorizing with the purpose of making both form and content of the thing memorized a permanent possession, and *partial* or incomplete memorizing as a device intended to secure thorough learning of the matter concerned. For example, one modern edition of a catechism has a printed form for the teacher to sign at the bottom of *each individual page* indicating that the pupil knows by memory *that page*. No provision is made for review or any suggestion given for insuring that he has memorized *the whole*. One is led to believe that the method employed is rather a clumsy device for "overlearning" in order to impress the truths contained in the materials. Probably this explanation applies also to the greater part of the memorization work done by our Sunday schools upon Bible passages. At least the outcome is the same, for in neither case does any considerable amount of permanent memorization take place.

Principles governing the selection of materials for memorizing. Rather general agreement seems to obtain among educators as to the value of memo-

rizing as a part of the learning process. The chief question turns upon the materials and the methods to be used. Following are several principles bearing on the selection of matter to be memorized in religious instruction. The memorization here meant is that committing to memory which is *complete* and (relatively) *permanent.* To secure the best results through complete and permanent memorizing the materials should meet the following requirements:

(1) *Possess verbal form which is beautiful and apt.* Many beautiful meanings are couched in word forms which are not especially fitting. In that case the thought or truth itself may be learned and its lessons applied without charging the memory with responsibility for the exact words. Indeed, there is a question whether the form in which certain Bible truths are given to children does not hinder rather than help in the appreciation of the lesson. For example, the child of six is asked to memorize: "He causeth to come down for you the rain." The inverted order obscures the thought for the young child. Again, for the six-year child: "Teach me thy way, O Lord: I will instruct thee and teach thee in the way which thou shalt go."[3] This is too formal and involved for the words to pass easily into the child's possession, hence the meaning suffers. On the other hand, "Blessed are the peacemakers" not only easily fits itself into the memory, but its form is perfect for conveying the lesson. So also, the twenty-third psalm, whose rhythmic beauty of expression is a perfect vehicle for its tender meaning and whose form appeals even to young children.

(2) *Possess content whose meanings are valuable as a part of the mind's furnishings, capable of giving inspi-*

[3] Quoted from International Graded Lessons.

ration, satisfaction, solace, or guidance. The thought stream, which runs on without stopping from birth until death, must have content—we must think about *something* every moment. The laws of association determine which particular items of experience shall succeed each other in our thoughts. But association cannot *create* thought stuff. One's thought content will never be richer and more significant than the materials he has given into the keeping of his mental processes. If one stocks his mind with trivial, coarse, unfit thoughts and images, association will cause them in their turn to occupy the crest of the wave of attention. If one enriches his mind with beautiful, worthy, elevating content, then the thought stuff that association brings into the focus of attention will be of this kind.

Because we think in words the form in which the content is expressed also plays its part in determining the value of the thought content. The person who has at ready command a considerable number of the finest thoughts that have occupied the human mind, and who can think these thoughts or speak or write them in the fittest and most beautiful form in which they have ever been expressed, has in this equipment no small part of a liberal education. If these materials deal with spiritual values, they will often function in times of temptation or trouble or when the mind needs to be quieted or the soul sustained.

(3) *Be adapted in both form and content to the grasp and appreciation of the learner.* It is possible to defeat the purpose of the memory gem and even cause it to do harm if this principle is violated. Teachers find that the beautiful passage, "Suffer the little children to come unto me" often puzzles or pains the very young

child because of the misunderstanding of the word suffer. The sentence, "God planted a garden," used for kindergarten children often conveys to them the idea of God out planting peas and beans and potatoes. "Go ye into all the world and preach the gospel to the whole creation," though used for seven-year children, probably misses the effect intended. The child of nine can hardly respond to the deep sentiment contained in the passage, "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," nor will the form of words greatly appeal to him. On the other hand, the junior child is ready for and will enjoy the strong imagery and phrasing of the following: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock."

(4) *Be properly balanced between short and longer passages.* For the very young child whatever is offered for memorizing must be very brief—preferably less than ten words. As age progresses, the memory grasp increases and longer passages may be learned. One child of less than four years committed the twenty-third psalm to memory perfectly, simply by hearing it recited by older children in the family. The Jewish method of offering longer selections rather than many short passages has its value. It seems quite certain that the customary requirement of single verse memorizing set forth by many of the lesson series is a mistake and should be corrected.

(5) *Be made to include matter of several types and from various sources.* We should not assume that

none but biblical materials should be used for memorizing. Many beautiful poems and prose sentiments from outside sacred writ possess great value. The outstanding hymns of the church should be memorized, both for their teaching value and for the practical good that accrues in singing them.

Rules for memorizing. Memory has its own technic, which should be known and followed by the teacher of religion:

(1) *Motivate the process of memorizing by interest, appreciation, and a positive emotional response toward the materials.* Let the child feel the beauty and fitness of the poem or passage, help him understand its meaning, or read it to him, that he may catch its rhythm or the charm of the phrasing. Stimulate in him a desire for possession, and cultivate a pride of ownership of fine sentiments. Take memorizing by this means out of the field of tasks, and make of it a privilege and a satisfaction.

(2) *Socialize the memorizing process by giving opportunity for presenting memorized materials to the class or an audience for their appreciation and approval.* Many teachers have found that children readily and with satisfaction memorize the materials required for class dramatizations and for public programs, the social incentive being sufficient to stimulate effort and insure efficiency.

(3) *Memorize by wholes instead of parts.* The older method of committing to memory a poem, hymn, chapter from the Bible or any such material was to learn the first stanza or section completely, then the second stanza and so on to the end, the several pieces being put together finally to effect the whole. Many tests have shown that for materials of reasonable

length this is an uneconomical and ineffective method. The better way is to go over the whole selection completely and then to go over it again and again until soon the easiest parts of it can be carried by the memory. The repetition is still to be continued, the memory reproducing each time all it can, and special attention being given to the parts that prove most difficult.

In applying this method the age difference of children must, of course, be taken into account, and memory not asked to do what it is not yet able to accomplish. The method of committing by wholes instead of parts not only economizes time and effort in learning but also gives a better chance of unity and meaning to the matter memorized.

(4) *Distribute the time required for learning over several periods of practice.* For the average memory no extended piece of memorizing can be accomplished in going once over the material. The two factors of time and repeated impressions are required. If to commit, say, one of the psalms is to require an aggregate time of one hour, it is much better that the hour shall be broken up into three or four periods of practice with an interval of several hours between periods. Stating the same thought from a different point of view, if to commit a certain section of material the child must go over it say ten different times, the permanent results are found to be considerably better if the repetitions are not had in immediate succession, but are divided into groups with an interval between.

(5) *Provide for a period of mental relaxation following a memory exercise.* Experimentation upon the best methods of memorizing has indicated that memory works better if some little time is allowed the brain for its neural connections to become established imme-

diately after the memory drill. It has been found that exacting mental effort of another sort taken up immediately following memory work tends to lessen the effectiveness of the committing that has been done. A period of relaxation or of light mental exercise is therefore desirable after the memory-drill period.

(6) *Review freshly memorized materials in order to reimpress them before they have completely faded out.* Just as a freshly painted house begins to lose something of its shine immediately after the paint is applied, so the memory of things that have been impressed upon the mind tends to fade out gradually from the hour of their impression to the time when they can be no longer recalled.

It has been found that the rate of forgetting is very much more rapid immediately following the learning of memory materials than after a longer time has elapsed. Since it is always economy to fix afresh matter that is fading out before it is wholly forgotten, it pays to review important memory materials within the first day or two after they have been memorized. This fact will, of course, condemn the method followed by some teachers of having the child memorize Bible verses for a certain Sunday and then not refer to them or review them afterward.

(7) *In the process of committing or reviewing materials force the memory into activity as fast and as far as it is able to carry any part of the materials.* If, for example, after reading a poem over once, parts of it can be repeated without reference to the text, the memory should be compelled to reproduce these parts. If after the teacher has sung a hymn through once, certain lines of it can be followed by the children, their memories should be encouraged to reproduce these lines in the resinging of the hymn.

Age differences in memory. The common supposition that the period covered by preadolescence and early adolescence may be called the "memory age" is not borne out by experimental evidence. There seems to be no particular age at which memory excels, and which should therefore be used for storing the mind with memorized materials. The following general rules may be taken as a reasonably safe guide:

(1) The child's memory span (the number of words that can be remembered for immediate repetition from one hearing) increases with his general mental development.

(2) Since memory depends on association, the power of logical memory can develop no faster than the power of thought and the general mastery of materials. Hence the verbal memory of children is relatively better than the logical memory.

(3) Adults excel children in immediate memory, or the ability to memorize quickly and accurately a given amount of material.

(4) Children excel in permanent memory, the materials committed in youth fading out more slowly than those committed later in life.

Religious Use of the Imagination

Imagination is the activity of mind by which the absent in place or time is pictured as if present. The emphasis here is on *picturing*, for we may *know* a fact without constructing a picture of it in the mind. For example, a distinguished psychologist says that he *knows* that his wife has brown hair and blue eyes but that he cannot *see* a picture of these features of her appearance when he thinks of her. This is equiva-

lent to saying that his power of mental imagery fails at this point.

The place of imagination in mental economy. We may lay down the general rule that pictures created by the imagination are desirable in our thinking *wherever it would be desirable to have the actual scenes, places, or objects before us*, if that were possible. Imagination is an aid to the proper interpretation of history, literature, or art. Through imagination the words used in describing a battle are translated into masses of struggling soldiers, roaring cannons, whistling bullets, bursting shells. Imagination supplies pictures accompanying the words of the twenty-third psalm and enables us to see the green pastures, the still waters, and the shepherd tenderly leading the sheep. Through the power of imagery we may hear the voice of the one crying in the wilderness, see John the Baptist with his coarse raiment and burning eyes, observe Jesus of Nazareth as he comes down to the water for his baptism, see him depart for his sojourn in the wilderness. And so step by step following the episodes of the story, we are able to translate them into vivid realities through the magic of imagination at work upon them.

Imagination required in study of the Bible. Especially in teaching biblical incidents and personages must the imagination be brought into play, for the whole Bible account deals with people, places, and events distant in time, strange in manners and customs, and in all ways very far removed from our modern life. One young woman remarks that although she faithfully attended Sunday school through her childhood, it did not dawn upon her until she was well in the high school that the stories of the Bible really dealt with actual persons and places. Her imagination had

not been sufficiently brought into play to give reality to the verbal descriptions provided her.

Every-day uses of imagination. Imagination plays its part in the formation of life's ideals and plans. Every person who does not live blindly and aimlessly must have some ideal or pattern by which to square his life and guide his actions. Imagination helps the individual to build fragmentary ideals into the unity of a personage or character which thereafter becomes his model. This ideal character may change as ideals develop, but imagination continues to play its part in holding the pattern before us. Happy is the youth who can look into the future and through imagination see himself approximating some worthy ideal. Especially happy is he who shapes this ideal after the model set by the Nazarene.

Factors upon which imagination depends. Our power of imagination depends upon two sets of factors: (1) the materials available from accumulated mental experience in the form of usable images capable of recall; (2) our constructive power or skill in the shaping and building these images into forms or patterns serviceable to our thinking, feeling, and action.

Now, since it is evident that there is no source from which images can come originally except sensory experience, it is necessary that the child be supplied with an environment rich and varied in its appeal to the senses. Since the power of imagination, like that of any other mental function, develops through use, it is necessary that the child be given much stimulus and incentive for the purposed use of his images, in reading, thought, study, the formulating of plans, and all practical uses to which imagination can be put.

Calling imagination into play. Theoretically, every

individual should have as wide a range of imagery as of sensory experiences. This means that all of the sights, sounds, tastes, smells, sensations of temperature, touch, and whatever other sensations there may be, should be capable of approximate reproduction in the form of mental pictures without the objects or stimuli being actually present to the senses. In practice it is found that many persons have better power of imagery in some of these fields than in others. For practical purposes we may assume that every person possesses, at least potentially, the power to reproduce in mental pictures the various sensory experiences that have come to him. Not only this, but he has the ability to assemble these images in new forms, in new relations to each other, and in all-varying sequences, thus finding it possible to imagine experiences the exact counterpart of which he has never known.

Working principles. Two basic principles may serve as guides in the cultivation and use of imagination in religious instruction:

(1) *Select such materials for instruction as by their content and composition offer a wide range of stimulus for the imagination.* It is evident that this will require a reasonable degree of concreteness in the materials. Abstract statements, broad generalizations, rules, principles, laws, do not in the main call forth imagery. Persons, objects, incidents, action—these are the basis for imagery because it is from them that the sensory experiences upon which imagery rests have their origin. On the literary side the materials should have a picturesque vocabulary and a dramatic form, introducing an abundance of incident and action.

(2) *Use a method of instruction that requires purposeful calling forth of all the imagery at the command of the*

pupils. A distinction is made by psychologists between *spontaneous* and *voluntary* imagery. By spontaneous imagery is meant those mental pictures which without purpose or intent on the part of their possessor flood into the mind as one reads, listens, or thinks. By voluntary imagery is meant those image forms which one with purpose and perhaps with effort brings into the focus of attention. Probably every person has much better imagery capacity than he commonly uses. No doubt spontaneous imagery should be chiefly depended upon, but effort has as much place in the calling up and using of images as it has in connection with memory or reasoning.

Imagery can be stimulated and made to function by the wise use of questions which suggest pictures or set the child to searching for details of an incident or an object as he listens or reads. Dramatizing the story forces the imagination to recreate the persons, places, and action. The attempt to work out through the handicrafts the form of objects, utensils, buildings, or to produce on the sand-table the topography of a region is a constant stimulus to imagination. So also are pictures, providing intelligent discussion leads the child to see more in the picture than the composition itself explicitly indicates. Articles and objects from far distant lands may serve as a stimulus to the imagination and as centers about which the images may be organized.

Questions for Study and Discussion

1. Give concrete illustrations of the opening sentence of this chapter.
2. Discuss the statement that "our thinking can be no better than our concepts."

3. Trace, if you can, the stages by which your concept of God developed. Did you at any time have elements in the concept which later you have been obliged to drop out? Which ones of the elements which make up your present concept of God were lacking at the age of ten or twelve years?

4. Make a list of any religious concepts which as a child or youth you developed and which you have later reconstructed more or less radically. Do you agree with the general principle that nothing ought to be allowed to build itself into a concept which will later have to be corrected?

5. Discover, if you can, any cases of disintegration in your own thought life which have come from the acceptance of two or more inharmonious concepts with the consequent inconsistencies and conflicts. What is the remedy for such a situation?

6. Make clear by explanation and illustration the distinction between a problem which originates in the consciousness of the learner and one that is given him ready-made by his teacher.

7. By taking some concrete situation illustrate the several factors involved in the meeting and solving of a problem.

8. Let the class observe teaching in different classrooms and bring in reports of instruction that encourages thinking, and other instruction which fails to stimulate it.

9. Choose some lesson from current curriculum material and show how to use induction and deduction properly in its presentation.

10. Make a study of the memory materials employed in some section of a religious curriculum with which you are familiar and judge these materials in the light of

the principles set forth in the early part of the chapter in the section dealing with memory.

11. Undertake to verify by your own experience or by testing out with a class the validity of the rules for memorizing as given.
12. One element in a good imagination is to be able to evoke and use clear, definite, and exact images of prior sensory experiences. Judged by this standard how would you classify your own imagination as to its excellence?
13. Another factor in imagination is the ability to build constructively and with purpose the imagination forms which we desire to use. How do you rank your own imagination as measured by this standard?
14. Formulate a statement suitable to guide or advise a teacher who desires to cultivate the imagination of his class of ten- or twelve-year-old pupils in the church school.

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CHAPTER VIII

CONTROL OF CLASSROOM RESPONSE

EDUCATIONAL psychology has made familiar the principle that without *response* there is no learning. One of the surest measures, therefore, of the success of a classroom exercise is the educational response of the pupils.

THE RESPONSE OF ATTENTION

All consciousness is in some degree selective. This only means that consciousness concentrates successively upon different objects of thought, ignoring or excluding other objects that are pressing for consideration. Attention may therefore be defined as *the form taken by consciousness when it concentrates upon a selected object in the thought stream.*

Effects of attention. To be conscious at all one must attend to *something*. This is equivalent to saying that if the mind's energy becomes diffused over the whole field of consciousness, not piling up as a wave of energy at any particular point or object, we simply cease to be conscious. Probably the closest observable analogy to this condition is that of the mind in approaching drowsiness, when one is still awake and yet hardly conscious of his environment or thought processes. It seems probable that dull and low-grade minds approximate this condition in varying degrees at all times. Certain it is that the ability to concentrate upon desired objects of thought to the exclusion of all

other aspects of consciousness is one of the surest marks of a trained mind.

Whatever attention centers upon is made to stand out sharp and clear in consciousness. The effect upon its object is like that of a searchlight picking out one building among a thousand in a city while other buildings are left in semilight or in darkness. The difference in the mind's effects when acted upon under a high degree of concentration as compared with slack attention has been likened to the difference between the diffused rays of the sun and the same rays when passed through a lens and brought to a focus. The sun's rays coming through the window may fall hour after hour upon a sheet of paper on our desk and no marked effect will follow. If, however, the same amount of solar energy be passed through a lense and converged to a point, the paper will at once burst into flames. Applying the analogy, everyone has had the experience as a student of bringing the mind to bear in a desultory fashion upon some knotty problem without results. Then under a sudden accession of interest or purposed concentration of mind we have attacked the problem with all of the concentrated energy at the mind's command and results impossible before now easily and naturally followed.

Types of attention. Attention is classified by psychologists into three different types. One must understand in this connection, however, that there are not really three different *types* of attention. Attention, as we have seen, is the selective, active, or dynamic phase of consciousness, and as such it is not fundamentally distinguishable into types. When we say there are three different types of attention we mean that there are three distinguishable ways of inviting,

compelling or controlling attention. When we are classifying attention we are really classifying the *inducing causes* which determine the object of the thought-stream upon which the mind's energy shall be directed. With this explanation we may classify attention as follows:

(1) *Passive attention.* Passive attention is brought about without purposed effort or attention. It simply obeys interest, inclination, or habit, thereby following the line of least resistance.

(2) *Active attention.* Active attention is brought about by effort, purpose, voluntary control of the thought-stream. It often acts directly against the interest tendency of the moment, running counter to inclination and mental habit. In active attention the individual himself takes command of his mental forces and directs them upon whatever object of the thought stream he chooses.

(3) *Secondary passive attention.* This is the name given to that phase or type of attention which, beginning as active attention under the compulsion of purpose and effort, comes through interest and change of attitude to follow without purposed compulsion the line of thought or activity involved.

Educational use of the different types of attention. The older theory of education made learning as difficult and uninteresting as possible with the purpose of training the mind through the effort required in bringing attention to bear upon the mastery of problems. Professor Dewey showed us years ago in his essay, "Interest as Related to the Will," the fallacy of this doctrine, and modern education now seeks an interest basis as the condition of efficient learning. Interest-compelled attention is the first requisite for all success-

ful classroom procedure. The mind that is wandering and in a state of inattention simply cannot appropriate or assimilate truth nor, on the other hand, can the mind that gives only forced attention exert its full power.

The ideal is to make the subject matter of instruction so interesting that it will of itself compel the mind's full power of concentration. If, as William James told the Boston teachers, you can bring the boy in his geography lesson to give the same breathless attention to the lesson that he gives to the critical point to his game on the playground you have the victory won. The difficulty is that this achievement is usually impossible in practice for the simple reason that our minds are so constituted that their response is more ready and intense to some kinds of situations than to others. And geography, arithmetic, and Bible lessons will never exert quite the "pull" that comes from games, adventures, and many other interests.

This does not mean, however, that we are forced to depend at such points entirely upon active or forced attention. The ideal way, where passive attention fails to bring the mind's power completely into play, is to effect what may be called a compromise between passive and active attention and achieve *secondary passive attention.* In general, this is to be attained by the discovery and setting at work of certain incentives that will serve to hold the mind to the activity concerned while interest is being developed and enthusiasm is being generated. Every student has had the experience of taking up some new line of study which at first seemed difficult and uninteresting for the reason that he as yet knew so little about it that interest had no vantage points to which to cling. His pride, sense of responsibility, desire for social standing, the approval

of the instructor, school grades, and whatever other considerations may have entered, united to compel effort and insure some degree of achievement. While this process was going on interest was gradually taking hold, habit was accustoming the worker to effort in this particular line, and a growing body of information on the subject was gradually giving a basis for more complete understanding and mastery. And, finally, the learner awakes to the realization that the subject is no longer a bore, and work upon it no longer wholly dependent upon self-compulsion. Active attention has been transformed into secondary passive attention, and the situation is saved.

Wastage from lack of attention in church-school classes. Church-school classes, at least those composed of younger pupils, are proverbially inattentive to instruction. Passive attention fails because of the absence of interest in the procedure. Active attention is not given, partly because at this age the pupils have not learned to command their efforts and bring concentration to bear upon uninteresting topics, and partly because the church school has practically no standards for requirements such as frequently serve as incentives to active attention in the public-school program. Comparatively few church-school teachers understand the principles or have the skill to transform whatever active attention may exist over into secondary passive attention; and so listlessness, inattention, and mind-wandering are the rule rather than the exception. This situation is deplorable not alone because of the failure of instruction to produce results under such conditions, but also because of the habit of mind induced in the pupil by such a method.

Factors influencing the control of attention. Atten-

tion, as we have seen, is present at all times in the conscious life. It is only a question of what we shall attend to. Children in the church-school class *must* attend to something, whether it be to their neighbors in adjoining classes, to items of mischief occupying their own thoughts, to sounds or sights from outside, or to the activities of the lesson itself. Just what each individual mind will concentrate upon is determined by a complex set of factors operating upon each individual, important among which are the following:

(1) *Background of information and interest already established.* "To him that hath shall be given," and the child who comes to the class without any fund of knowledge or of interest connected with the subject is already handicapped in his efforts to attend. The principle here is to meet each child as nearly as possible on the plane of his own experience, interest, need, and inclination, not making the mistake, however, of assuming that in order to interest a child the teacher must offer for his delectation everything excepting instruction in *religion.* Not infrequently Sunday-school classes are so conducted that one might listen through the entire class period and from anything that is said or done, not even remotely guess that the occasion was intended to be one of religious instruction. Children are interested in matters of religion and conduct, and will respond to these themes when they are properly presented.

(2) *Suitability of materials.* Every student of genetic psychology knows that characteristic needs, interests, activities mark different periods of development. Very few adults could be interested Sunday after Sunday in technical discussion on the Fourth Dimension, the Einstein Theory of Relativity, or other topics so

far outside their range of interest or mental grasp as to make impossible any attempt to grasp them. Very many Sunday-school classes are offering to children the religious correlate of such topics as Relativity or the Fourth Dimension. The only possible result is inattention to the lesson with the resultant mind-wandering, mischief, or the observance of matters from the surrounding environment which are not connected with the lesson.

(3) *Personality, interest, and mastery of the teacher.* That undefinable thing called *personality* is one of the most important factors in the securing of attention from a class. Personal charm, friendliness, dignity, strength of character, always have their effect. The teacher who is uninterested in the lesson materials or in the class can quite certainly count on an inattentive class. The teacher whose mastery of materials is no deeper than that of the current lesson publication lacks sufficient background to make the lesson interesting and thereby secure passive attention. Without doubt very much of the inattention observable in Sunday-school classes finds its explanation in the lack of personal and intellectual qualities in the teacher necessary to good teaching.

(4) *Technic of instruction.* No one would care to listen for any length of time to the playing on the piano of a person who barely knew the musical scales and chords and was unable to produce true harmony and musical effect. Few would care to listen to a blundering, stumbling speaker on the platform who was not only poorly prepared in his subject but who lacked all art of effective presentation. These analogies are not too strong to carry over to the problem of classroom instruction. Teaching as an art which has been

mastered to the degree of making it interesting to a class in the church school is possessed by a relatively small proportion of church-school teachers. Not only is the particular type of teaching selected in many cases unsuitable to the class and the materials, but the simplest principles of educational psychology are constantly violated. For example, although it is educationally well known that children delight in *doing* rather than in quiescent *listening*, a large proportion of Sunday-school classes, at least above the lower primary grades, are from Sunday to Sunday given little or nothing to do except listen to the teacher's discussion, and perhaps answer now and then a question. Not until church-school teachers are willing to devote the time, effort, and intelligence required for the mastery of their materials, for securing a knowledge of the child and for the development of a technic will they be able to command the attention and effort of their classes.

(5) *Freedom from distractions.* Distractions of all sorts are the foes of attention. Only the trained mind, accustomed by long experience to relative immunity to the effects of distractions, can work successfully in the presence of noise and disorder. Younger children, sensitive as they are to every appeal to the senses, suffer a great handicap when unnecessary sights or sounds invite the mind away from the topic of the lesson. Church-school teachers work under a great handicap when a number of classes must recite in an open room where constant sights and sounds from other classes come thronging in upon them. Except for the worship assembly each individual class should have its separate room. Where this cannot be accomplished, curtains or screens should be employed to shut

out at least the visual distractions. Where even this is impossible, the class should be seated around a table, which will serve in some degree to create the spirit of a psychological group and relieve attention from unnecessary irrelevant appeals.

The breaking in upon a class by an outside secretary to take the collection, distribute papers, or make announcements should not be tolerated, though the practice is common in hundreds of Sunday schools of the present. Such uncalled-for interruptions indicate a carelessness or a lack of administrative efficiency which is wholly inexcusable.

(6) *Individual differences.* The capacity for attention is one of the surest measures of native intelligence. Individual differences in attention growing out of differences in the equipment supplied by original nature are therefore to be expected among children. The degree of maturity attained also appears as an important factor. Not only does the young child tire from unrelieved attention, but his very inexperience makes it impossible for him to possess a wide range of associations such as is necessary for sustained attention to any question or problem. The average child of six years will find it difficult to give continuous attention to one line of thought or activity for much longer than ten minutes. The child of nine or ten who has attended continuously for as much as twelve or fifteen minutes should have a change of program.

(7) *The habit of attention.* Attention, like other powers of the mind, responds to training. One can learn to concentrate just as he can learn to do anything else required of the mind. Habit comes to play as large a part in attention as in any other phase of experience. The habit of attention is formed

only by attending whenever and wherever the proper thing to do is to attend. Children should therefore be shown the necessity of strict attention to their work when in study, recitation, or any activity whatsoever. Without lecturing them about it or attempting to teach them the principles of psychology, the skillful teacher will, by suggestion, caution and, above all, by interesting teaching, do everything possible to make it easy for children to concentrate and difficult for them to form habits of lackadaisical study or recitation.

Morale and Classroom Spirit

Morale has been defined as *power plus*. Morale is that favorable conjunction of conditions among the powers of the individual which puts every power at its best and unites the whole for the highest working efficiency of which the individual is capable. An army whose morale is low is already defeated, and a football team which has lost its morale can be whipped by a team of half their ability.

Morale necessary to educational achievement. The notebook of a certain public-school inspector for a mid-Western State shows that the first item upon which he reports in judging any school is what he calls "school spirit." In explanation of the importance given this factor the inspector says that where he finds the school spirit good, minor failures can always be corrected. On the other hand, where he finds the school spirit bad, the morale low, nothing else is up to standard, nor is there any foundation upon which to build improvement.

Every teacher should therefore study the morale or spirit of his class. If there is no pride of the group, no sense of personal responsibility, no willingness to

sacrifice, no joy in the common activity of the class, no thrill of anticipation and no memory of pleasure connected with the class's work, then the teacher may know that things are going badly, and that educational results of high order are impossible.

On the positive side morale, or class spirit, is not to be obtained by any cheap devices or temporary enthusiasm. Morale can come only out of difficulties met and overcome, out of the satisfaction arising from sincere effort gladly undertaken and successfully carried out. Good class spirit exists only when there is a feeling that the entire situation is worth while, and when the work undertaken and the activities performed have the inner assent and enthusiasm of the individual.

One of the points at which our church schools most need reconstruction and improvement is that of the morale or spirit of its classrooms.

Classroom Behavior

Several generations ago one of the chief problems connected with public-school teaching was that of maintaining order in the schoolroom. More than one teacher lost his position because of his inability to control the behavior of his pupils. In many communities brawn was more in demand than brains, and the teacher who did not freely use the birch was accounted faulty in his pedagogical point of view or deficient in physical courage.

Practically all of this general spirit of lawlessness has disappeared from the public school. This does not mean that the public-school teacher of the present day does not still have his problems of discipline, nor that punishments are not required and administered. It does mean, however, that the spirit of overt rebel-

lion and of pride in personal encounter no longer obtains in most of our public schools.

Discipline in church school classrooms. The problem of discipline and control is still a difficult one in many church schools. In spite of the reverence due to the church and to the Sabbath day, many pupils are disorderly to a degree that would not be tolerated in public schools. This difficulty arises from a number of causes, some of which are not the responsibility of the individual teacher.

First of all is the absence of authority such as that possessed by the public-school teacher and supervisor. This authority, extending to the right of standing *in loco parentis* to the child, is a relation which is recognized in law as giving the public-school teacher the authority to administer punishment, or control the actions of the child as would a parent. The church school teacher possesses no such authority as this, a fact which was recognized by the boy who said to his companions, "Oh, we'll do as we please; they can't do anything to us."

The fact that the church school is commonly held on Sunday, and in the church building instead of the public-school room where the child is accustomed to obedience to authority, is another factor making it more difficult for the teacher to control the situation. To this may be added the fact that the curriculum for the church school is less interesting than for the public school. The classroom facilities and equipment for instruction in the church school are usually not well adapted, and the teacher is often not skilled in classroom practice and the discipline of behavior.

Proper discipline should be maintained. In spite of all these difficulties, we must insist that every church-

school teacher owes it to himself, to his class, and to the church to preserve reasonable order and decorum in his class. Much better have children engaged in harmless occupation outside the church than to have them in Sunday school irreverent and ill-behaved.

In seeking to remedy the misbehavior so often found in church-school classes the morale of the class, which we have already mentioned, is probably the most important factor. Only the discipline which comes out of *the classroom situation itself*—the instruction, admiration and respect for the teacher, loyalty to the class as a whole, and pride in its organization and success—will successfully control the behavior of a class group. A class which must constantly be corrected by the teacher, or one which is held in order by fear of consequences, is not under good discipline. For the only good discipline is *self*-discipline, the *social* discipline that comes from the group, or the discipline that grows out of the demands of the situation in which one finds himself at work. As a last resort, however, children who persist in continued misbehavior in the church-school class should be transferred to another class or even excluded from the school. This extreme remedy is serious to contemplate, but it is difficult to believe that any spiritual growth or development can take place in the individual who is irreverent, ill-behaved, or continuously unresponsive toward the work of the class.

Diagnosis of Classroom Difficulties

Many teachers feel that something is the matter with their class but do not know just what it is. They may experiment with this device and that in the hope of remedying the difficulty, but without knowing its

nature and cause they are working in the dark and largely without results. An analogy is found in a conversation between a physician and his friend. Said the friend, "There are so many diseases nowadays and so many medicines that I should think it would be very hard to know what to prescribe."

"The difficulty does not come in prescribing," replied the doctor, "but in *diagnosing*. Almost any average doctor can prescribe if he has an expert at hand to tell him what is the matter."

Teachers need to be experts in diagnosis of classroom situations.

Professor Charters tells how he asked a number of college teachers to explain in simple terms just what they felt to be the chief difficulties met in teaching their respective subjects—the points at which they were least successful or at which the greatest effort and care were required.[1] The teachers selected for this investigation were chosen because of their success in the classroom, yet all of those approached recognized and described very real difficulties which they encountered. Needless to say that the first step toward the successful solution of such problems is the willingness to enter seriously into their study. Every classroom should be made the subject of what in commerce and industry is called "job analysis," and in law is called "case study."

Study of the symptoms. The word "symptoms" in medicine stands for certain observable facts which, to the physician, signify an indicated condition of the organism. With an analogous meaning the terms may be used in analyzing classroom conditions. Sup-

[1] "Improvement in Methods of College Teaching," *School Life*, January, 1923.

pose a teacher who recognizes that the response of his class is not satisfactory sits down and tries to analyze the situation, how shall he proceed to study the symptoms? Here is the analysis of symptoms offered by one church-school teacher:

(1) Attendance is irregular; only about fifty per cent.

(2) Tardiness is frequent.

(3) Attention is uncertain and hard to secure.

(4) Mischievous tricks, whispering and noise are common.

(5) Lessons are practically never studied and special assignments are often not carried out.

(6) Talkative ones want to bring in outside topics instead of dealing with the lesson.

The search for causes. The physician who is called to see a sick child notes, let us say, a slight fever, a sore throat, a rash on the skin. He runs over the list of diseases which might produce such symptoms—measles, scarlet fever, chicken pox—until he finds the one that fits all the symptoms. The analogy here is not perfect (though the method is the same) when carried over into classroom diagnosis, the reason being that, while the symptoms of a diseased body might be the result of a single cause, the symptoms of unhealthy conditions in a class are usually produced by a complex of causes. The chief sources of the causes of classroom difficulties may be classified as follows:

(1) *Causes that center in the pupil.* Some may have no background of religious instruction and not be ready for the materials offered. Others may be precocious and beyond the instruction given. Some may be self-willed and not accustomed to discipline at home. Some may be sent to Sunday school against their will and so come in an irritable mood. Owing to past

experience the class may come without anticipation, expecting to be bored, and so not be in a receptive and responsive state of mind. Habit and tradition may have taken hold and set the standards of conduct and response at a low level.

(2) *Causes that center in the teacher.* While teachers should teach joyously and usually without introspective self-consciousness, a certain amount of self-criticism and the ability to evaluate one's own work are necessary, and the teacher should never fail to take himself into account in seeking the causes for unsatisfactory classroom response. For example, he may be too old to exert the right appeal to the class; or too young to have the requisite background of experience and the poise and resource of character required for the task; or he may not know his materials, and this will always be fatal to his hold on the class; or he may have a fault of speech, or lack charm of manner, or possess no art of instructing others; or he may be uninterested in what he teaches, and so uninteresting; or he may himself be irregular or unpunctual in attendance and so set a wrong example; or he may have a mind of mediocre or low-grade ability, and so be unable to electrify the thoughts of others; or he may have stopped growing spiritually and mentally, and so have got into a rut and lost the power of stimulus and leadership; or he may be lazy and irresponsible, and scamp his task.

(3) *Causes that center in the curriculum.* Special devices, appeals to loyalty and pride, competition with other classes, social entertainments during the week may all have their place, but none of them, nor all of them together, will permanently grip and hold the response of a class. The appeal must finally come

from the work itself if it is to be permanent and secure. After poor teaching, the next most prolific cause of classroom difficulties in the church school probably is an unsuitable curriculum. Much of our lesson material is too old and difficult for the pupils. Not a little of it is stupidly planned as to its pedagogy. A large proportion of it is unnecessarily prosaic, dull, and uninteresting in its literary form. Too much of it has no point of contact with the interests and activities of the pupils.

(4) *Causes that center in the traditions and standards of the Sunday school.* Children are quick to respond to tradition and standard. They naturally do what they are expected to do, and meet the standards they are expected to meet. When children first are brought into the opening session of the Sunday school they discover that half the members come late. As they take up membership in their classes, they find that the pupils average coming only every second Sunday. When the lessons are given they note that they are not prepared and recited as in the public school, but that the teacher does most of the work. As they grow older they come to learn that neither the home nor the church takes the Sunday school seriously in the matter of real educational standards and requirements. Unconsciously, all this finally finds expression in the response of the child as he incorporates the spirit of it into his own attitude.

(5) *Causes that center in equipment and supplies.* Few Sunday-school classrooms are adequate for the use demanded of them. More than half the churches hold the majority of their classes in an open audience room. Possibly this is a larger factor than many persons recognize in the low standards of our classes.

Perhaps the niggardly policy of denying our pupils worthy textbooks comparable with those they use in their public-school work may account for some of the indifference they manifest in their work. It may be that the absence of blackboards, notebooks, pencils, tables and desks, reference works, and other supplies accounts for more than we realize in the lack of response of our pupils.

(6) *Causes centering in administration and supervision.* It is probably inevitable that many of our Sunday schools are ungraded, and that pupils half-a-dozen years apart are found in the same class. Under present conditions it seems impossible that pupils shall always be assigned to classes which fit their age and preparation, and that promotions shall be made or denied on the basis of progress made. Yet in the failure to accomplish these things we quite certainly find the explanation of no small part of the indifference and negative response of our pupils to their classes. If the church could even approximate in its school administration and supervision the standards maintained by public schools (imperfect as these standards often are) it would reconstruct the attitude of many classes toward their work and toward the Sunday school and the church.

Finding the remedy. For all of these difficulties there is no panacea. The causes accounting for the low educational standard of our Sunday schools lie too deep to be remedied by any single cure. Indeed, no one who does not have immediate and personal contact with the particular class concerned can safely prescribe a remedy for such difficulties as exist. No reputable physician diagnoses ills and prescribes for them "sight unseen"; he must see and study his patient.

There are, however, certain broad principles of health and the diagnosis of disease which physicians set forth for our guidance. There are also certain general suggestions which may be given as guides in seeking remedies for classroom troubles such as those mentioned in the foregoing discussion:

(1) Develop the educational consciousness of the church, so that its work of teaching religion to the young shall stand at the head instead of at the foot of its enterprises. This educational spirit of the church will quickly communicate itself to the school and transform its attitudes. The responsibility at this point is, of course, not that of the teacher alone but of all leaders of the church.

(2) Bring the home into the educational program of religion so that its cooperation may be depended upon in securing proper attendance at the church school, in assuring preparation of lessons, and in affording a sympathetic laboratory for the carrying over into practice the principles of living taught. The teacher can do much to win the home to its part in the program.

(3) Invest whatever money is necessary to supply suitable classrooms, equipment, and supplies to do the work intended. Let the adults quit appropriating for themselves the chief seats of the synagogue, and follow their high Example of setting the child in the midst. Cease trying to make bricks without straw. Here, again, the problem is one for the whole church, and not for the teacher only.

(4) Select and train teachers who can bring to their classrooms not only as high a degree of devotion, but as much of trained skill as the preacher brings to the pulpit. Pay for teaching and supervision if necessary. There is no fundamental reason why the preaching

work of the church should be paid for and the teaching work done free—especially if the younger half of the church's constituency is made to suffer spiritually thereby.

(5) Especially, let every teacher assure himself of four things: *first*, that he *possesses the spiritual quality*, the ability, and the personality necessary to the great responsibility he assumes; *second*, that he *knows his materials*, not only the text of the day's lesson, but its background and its ramifications and broader meanings when applied to life; *third*, that he *knows his pupils*, not only to recognize them and call them by name, but that he knows their psychology, both from books on the subject and from personal observation and study of boy and girl life; *fourth*, that he *knows how to teach*, and is able freely and with skill to employ the various types of instruction available to all teachers who are willing to pay the price of serious study, time, and effort to perfect their skill.

(6) Modify, enrich, reject materials to make the curriculum with its subject matter and its activities suitable for the class. Remember that interest and response are natural and ready on the part of children, and that when they fail the cause and the remedy are to be sought first of all, not in the child, but in the situation that is presented to him—in the materials, the method, the equipment, or in all combined.

(7) *Study the situation.* Each class has its own particular needs, weaknesses, strengths. Study them. Apply the same acumen, persistence, and industry to this problem that you would devote to a problem of business or profession. One young man, a bank clerk of average education, applied such methods to a troublesome class of a dozen intermediate boys. His

latest report is an average attendance for six months of ninety-five per cent; punctuality practically perfect; lessons carefully studied during the week; conduct in the class and the church manly and reverent. These results come from rising to the challenge of a difficult situation that had baffled previous teachers who were not able or not willing to pay the price of success.

Educational Diagnosis by Means of a Score Card

The following score card is suggested as a basis for classroom diagnosis. It is to be noted that the first factor to receive attention in estimating the efficiency of classroom procedure is the *educational response of the pupils*. Once the facts on this point are discovered, their explanation (that is, the *causes* of these educational symptoms) are to be found in the main in the five groups of factors which follow group No. 1. When these causes have been properly located, then the remedy for unsatisfactory symptoms shown in pupil response may be intelligently sought.

A SCORE CARD FOR CLASSROOM DIAGNOSIS

I. Points at Which Symptoms Show in Pupil Response	VP	P	M	G	Ex
1. Regularity of attendance					
2. Punctuality					
3. School spirit, loyalty toward class					
4. Interest, attention, alertness (reasonably steady, responsive; or inert, wandering)					
5. Cooperation (ready, spontaneous; or unresponsive, negative)					
6. Classroom conduct (suitably controlled, or mischievous, disorderly)					
7. Social demeanor (courteous, polite; or rude, discourteous)					
8. Participation in recitation (questions, answers, discussions, etc.)					
9. Mastery of materials (study of lesson, grasp of truths, execution of projects, etc.)					
10. Skill in making practical application of lesson to personal conduct and social relations					
II. Causes of Pupil Response Located in the Teacher					
1. Regularity and punctuality					
2. Personality (attractiveness, magnetism, charm, general effectiveness)					

	V P	P	M	G	Ex
3. Mental background (culture, education, ability)					
4. Spiritual quality (positive, dynamic, appealingly Christian)					
5. Mastery of materials (fresh, accurate, thorough)					
6. Knowledge of pupil (physical, mental, social, religious)					
7. Mastery of technic (skill in using various suitable types of teaching; resourceful in devices)					
8. Ability to control (self-assurance, poise, executive quality, leadership)					
9. Influence of example (interest, preparation, interpreter of religion)					
III. Causes of Pupil Response Located in the Curriculum					
1. Adaptation to pupil (grasp, interest, previous preparation, ability to apply and use)					
2. Literary quality and style (good quality, interesting, suited to age level)					
3. Pedagogical quality (proper organization, study helps, method)					
4. Mechanical form and quality (type, paper, illustrations, attractive binding)					

	V P	P	M	G	Ex
IV. Causes of Pupil Response Located in Method of Presentation					
1. Adaptability of method to age (story method predominating with young children, discussion method with intermediates and seniors, etc.)					
2. Variety (use in their proper place of story telling, dramatization, question-and-answer, project method, discussion, research and report, etc.)					
3. Motivation of effort (socialized recitations, skillful assignments, proper recognition of achievement, etc.)					
V. Causes of Pupil Response Located in Social Conditions and Influences					
1. Size of class (too small to create group spirit (not less than 10); or too large for individual response)					
2. Age-grouping (age range close enough to insure sense of homogeneity in group)					
3. Social homogeneity (nationality, cultural background)					
4. Native intelligence (intelligence quotient satisfactory)					
5. Atmosphere of home and community (sympathetic, interested, helpful; or critical, indifferent)					

	V P	P	M	G	Ex
VI. Causes of Pupil Response Located in Administration and General Equipment					
1. Physical comfort (light, heat, ventilation, suitable seats)...					
2. Working equipment (tables or desks, blackboards, maps, reference books, etc.).....					
3. Æsthetic conditions (pleasing surroundings or dingy walls, dirty walls, etc.).....					
4. Suitable classrooms, free from distortions.....					

It is to be noted that five degrees of each factor are provided for: *excellent* (Ex), *good* (G), *medium* (M), *poor* (P), and *very poor* (V P).

Questions for Study and Discussion

1. Define the term "response" from the educational point of view.
2. Criticize this proposition: "The net results from any exercise devoted to learning are in direct proportion to the degree of concentration applied to the process."
3. Refer to standard psychologies and amplify the statement made under the heading, "Effects of Attention."
4. Refer to standard psychologies and bring together the different terms used to describe and explain the three types of attention which are here called, *Passive*, *Active*, and *Secondary Passive* Attention. What terms do you think are most acceptable?
5. Observe one or more pupils in a recitation and undertake to determine the types of attention chiefly operating over a period of say fifteen or twenty minutes.
6. Draw on a sheet of paper a scale resembling a thermometer scale, marking it by tens from zero to one hundred. Now observe some church school class through a class period and indicate on your scale the average concentration of the class for the period, zero standing for *practically no attention* or concentration and one hundred standing for the *highest point possible* to reach in a class—the exploding point of interest.
7. Give concrete instances from your own experiences or from observation of the transformation of *active* into *secondary passive* attention.
8. Consider whether the six points given under the heading "Factors Influencing the Control of Attention" sufficiently cover the case. If not, add whatever points are necessary.
9. Upon what factors do you think classroom spirit or morale chiefly depends?
10. Make an investigation of the classroom behavior in from five to ten Sunday schools. How do the disci-

pline and response compare with corresponding grades in the public schools?

11. Bring together a comprehensive statement of the principles involved in classroom diagnosis. If you are a teacher, apply these principles to your own classroom. If you are not a teacher, interview one or more of the best Sunday-school teachers you know and get their judgment on the value and practical application of the principles you have assembled.

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CHAPTER IX

TYPES OF TEACHING IN CHURCH SCHOOLS

TEACHING presupposes three basic factors in the educational process: the *teacher*, the *subject matter* (that is, potential new experience for the learner), the *child*. All school buildings, equipment, courses of study and programs are for the purpose of bringing teacher, materials, and pupils into proper educational relations with each other. Method is but the most effective way of making the materials accomplish the desired end in expanding and reconstructing the experience of the learner.

Teaching, therefore, mediates between pupils and subject matter, between new and desired experience awaiting the learner and the child who is to do the learning. If the child were able to approach economically and effectively for himself each new body of materials to be mastered, if he were able to achieve unaided the larger experiences which await him through textbooks and courses of study, then the teacher would have no place. One test of the pupil's growth and mastery is his increasing independence of the teacher as a mediator and guide between himself and new mastery and growth. Likewise, one test of the teacher's power and skill is his ability to make himself decreasingly necessary to the pupil in his achievement of new and desired phases of experience—that is, in his learning.

Factors Controlling Method

In the teacher's use of method (that is to say, in his using materials of instruction to make them accomplish their desired end), he is governed by demands inherent in the two factors with which he deals, the *child* and the *materials*. Method is determined, on the one hand, by the requirements of the learner and, on the other hand, by the requirements of the materials. If an attempt is made to control method by the demands of the learner alone, then method becomes formal, theoretical, dissociated from the actual situations of the learning process. If, on the other hand, method is determined by the exigencies of the materials only, then it becomes lifeless, separated from actual experience, hence mechanical. The teacher must therefore constantly ask how *this* particular material can best be made to accomplish its purpose with *this* particular child (or class). So far as the teaching process itself is concerned, this question naturally leads to the consideration of what, in general education, have been called *types of teaching*.

Types of teaching. By types of teaching we mean the various methods that may be employed in the classroom period commonly (and mistakenly) called the recitation. Now, teaching is so complex a process, so varied in its forms and so rich in its possibilities, that it is wholly impossible to classify, arrange, and label all its forms. Nevertheless, there are certain characteristic and reasonably well-defined types of instruction common to classroom procedure, which need to be understood and practiced by church-school teachers. Among these are (without significance as to order): (1) *problem-project teaching*; (2) *story-telling;* (3) *teaching through dramatic expression;* (4)

teaching through manual activities, or *the practical arts;* (5) *directed conversation*, or *discussion;* (6) *directed*, or *supervised, study.*

While these several types of teaching are sufficiently distinct from each other as phases of method, they constantly intermingle and combine in actual classroom practice. Each has its advantages and disadvantages, some are better adapted to pupils of one age than another age, one may best fit a certain kind of material and another another kind, no one of them can successfully be used to the exclusion of the rest, all (and possibly others in addition) are needed to make a properly balanced and effective system of instruction. A brief description of the general nature and purpose of each of these phases of method will follow, and later in the volume each will cla m a separate chapter to show its application to classroom conditions in the church school.

Problem–Project Teaching

What is called project-teaching, or the project method, came into modern education a decade or more ago in connection with the subject of agriculture, geography, and other sciences in the public schools. From that beginning it has spread to include in greater or lesser degree practically all the subjects of the school course. In some schools it quickly rose to the fad stage and threatened for a time quite completely to supplant other types of teaching; in many schools, probably largely from lack of pedagogical knowledge and skill, it has found practically no place up to the present day; in still other schools it has taken its rightful place among various other methods and is serving a highly useful purpose.

Naturally and rightly project-teaching has found its way into the church schools, though its spread and progress there have been much slower than in the public schools. It is probably fair to say that more than three church-school teachers out of four have never heard the term "project-teaching," nor ever consistently employed its principles in their teaching. On the other hand, some, recognizing its validity but not possessing sufficient pedagogical background to enable them to place this method in proper perspective along with other forms of teaching, are at present in danger of making it a fad and so bringing it into disrepute.

What the project method is. *The project method sets the child at work upon some real project, problem, or enterprise suited to his interest and related to his experience, and expects him to gather information, discover facts and relationships, work out solutions, and finally carry the enterprise through to completion.* In the study of agriculture, for example, the boy assumes responsibility, under the teacher's guidance, for the raising of an acre of corn. The objective is to produce the largest possible yield and profit while at the same time conserving the soil for future crops. Then follows a study of the soil, methods of fertilizing, strains of corn, samples of seed, methods of preparing the ground, planting the crop, cultivation, harvesting the crop. The boy's interest in achievement, plus his financial interest in the outcome, plus his scientific interest in the process, plus his love of activity, plus whatever other motives may enter in, provide the "drives" necessary to insure application and effort.

This method essentially goes back to the familiar educational principle of "learning by doing," with the

further provision that the doing shall be motivated by an active interest, such as arises only when the thing done constitutes a vital and actual part of normal experience. The crucial point in this statement is that the project involved in the doing shall constitute a part of a real situation, which the child recognizes, accepts, and works upon as his own. The problem about which the project centers must spring up within the child's own thought and experience, and not be imposed upon him from without. If the project offered is the *teacher's* project or the *textbook's* project, then it is no project at all so far as the child is concerned. If the project does not actually become the *child's*, project-teaching may become as mechanical as the most wooden of other forms of instruction, and the child come very far from learning by doing.

Steps in evolving a project. From the very nature of the situation, each separate project is *sui generis*, yet there are several general principles which apply to all project-teaching.

(1) *Preparation.* The pupil's mind must be prepared for the project which the teacher sees in the offing and desires to make the basis of work. This preparation may consist of the enriching of experience with information that will be required in order to understand the problem and plan for the prosecution of the project; or it may involve a re-view of known materials and the organizing of them in such a way as to prepare for the reception of the new project. It will, of course, involve bringing before the pupil a problem-suggesting situation—some aspect of personal or social relationships which demands adjustment.

(2) *Locating and defining a problem.* Every situation capable of serving as the basis of a project has wrapped

up in it a problem which needs to be located and defined. After discovering a problem situation the next step in preparing for the prosecution of the project is to locate and define the problem, the solution or working out of which will constitute the objective of the project.

(3) *Plan of procedure.* All true problems require in their solution that certain lines of activity shall be followed out. If the problem is a strictly mental one, then the activity may itself be mental. If, however, the problem be social, or economic, or has to do with material things, then the activity will probably be varied, involving not only thought, but constructive action, work, achievement.

(4) *Carrying out the plan.* Plans do not execute themselves, in proof of which witness the many enthusiastic "reports" of various committees and commissions which provide for laudable enterprises that never reach the stage of performance. The carrying out of the project calls upon the pupil for intelligence, initiative, persistence, dependability, judgment, sometimes for sacrifice, self-denial, and restraint. It demands action and results. It holds to responsibility, and enables the child to measure himself against the difficulties of actual situations. It leads to satisfaction in doing and joy in achievement.

(5) *Criticism of results.* No small part of the value which inheres in the project method comes out of this training in self-criticism. The skilled teacher will therefore not turn hastily from a completed project, but will lead the class to restate the problem with which they started, to review the plan by which their project was to be carried out, and to judge the extent to which they have succeeded or failed in their attempt.

Limitations of the project method. Valuable as the project method is, not all teaching should proceed on this plan.

(1) The requirements of variety demand several different types of procedure in the classroom.

(2) Not all lines in which the child should gather information and receive instruction easily relate themselves to problem-project activities.

(3) Much of the information gathered in everyday life and much of the expansion of experience which comes in the normal course of development do not take the problem-project form in their acquisition and development.

(4) The project method of instruction is not economical in its use of time, and if all teaching were based on this method, the range of instruction would be considerably limited.

(5) Except when the project method is supplemented by other forms of instruction there is danger that knowledge gained in various lines may lack organization, unity, and coherence. In order, for example, to get a *systematic* knowledge of nature, of history, or of any other subject, the information from these respective fields must finally be systematized and organized. To this end the project method does not easily lend itself.

Project method suited to religious instruction. Certain phases of religious instruction easily lend themselves to project-teaching. This may perhaps best be seen by considering various types of projects adapted to classroom use:[1]

(1) *Projects which call for the objective expression of*

[1] Adapted from "The Project Method," by Kilpatrick, *Teachers College Record*, Volume XIX, pp. 319–336.

an idea, purpose or plan through some form of physical or social activity.

(2) *Projects which seek to bring about some subjective experience, as of æsthetic appreciation, emotional enjoyment, or other form of satisfaction.*

(3) *Projects which seek to master some intellectual difficulty.*

(4) *Projects whose purpose is to enrich experience through the gaining of new information, broadening of knowledge, or the storing of memory with desired materials.*

(5) *Projects which aim to develop certain skills.*

The Discussion Method

In its essence the discussion method consists of the free interchange of thought and opinion by the members of a class upon some stated problem, the teacher directing the discussion without dominating it to the suppression of ideas, and without allowing it to drift from the problem under consideration.

Advantages. The strength of the discussion method lies in such advantages as the following:

(1) *It motivates the class period by making use of the natural desire for self-expression.*

(2) *It quickens thought, clarifies concepts, and puts the student on his mettle through the stimulus and competition of others.*

(3) *It teaches tolerance and cultivates respect for the judgment and opinions of others.*

(4) *It broadens the thought by presenting all sides of vital questions, and fortifies against making snap judgments or reaching conclusions from too narrow a basis of facts or reasoning.*

(5) *It trains to skill in putting thought forms into convincing speech and in the quick marshaling of facts and ideas of effective presentation to others.*

(6) *It encourages sober thought and careful preparation upon serious questions, thus tending to establish right attitudes and habits toward formulating and thinking about problems.*

(7) *It gives the opportunity to make the course of great practical value to the students by bringing its subject matter close to the interests and problems of the group.*

Dangers. The discussion method will not run itself. The teacher cannot step aside and allow the discussion, unguided, to take its own course. Indeed, properly to conduct a discussion class probably demands more ability, resource, and preparation on the part of the teacher than almost any other type of teaching. The following are some of the gravest dangers to which this method is subject:

(1) *That the problem be not sharply and clearly defined so that it may be fully understood by all members of the class to the end that each person discussing it shall be thinking of essentially the same thing.* Unquestionably, in informal discussion between individuals in general and also in more formal discussion groups, much confusion of thought occurs and much failure of opposing arguments squarely to meet each other comes from the fact that the parties to the discussion do not understand the problem the same and hence are talking about quite different things.

(2) *That the teacher be not sufficiently in command of the problem or of the group, and so allow the discussion to wander off into unimportant or irrelevant lines.* In every discussion group there are to be found those

whose trains of thought are easily diverted to interesting but unrelated lines, and who therefore are quite sure to switch off from the problem at issue. If the tendency for the discussion to branch off into irrelevancies is not promptly observed and checked by the teacher, one unrelated thought is likely to lead to another until, almost before one realizes it, the discussion is far afield from the main problem. It is at this point that great skill and tact are required by the teacher, in order that the occasion may not degenerate into aimless talk, and that at the same time freedom of discussion is not unduly restricted. Only a mastery of the field of thought involved, a keen and alert mind capable of quick discrimination, and ready social tact are able to meet the situation. One preacher, who conducts a discussion class of young business men, asserts that the hour spent with his class is a greater drain on his energy than the one spent in the pulpit.

(3) *That the method will permit, if not encourage, fluent expression of uninformed opinion, and the placing of too great dependence on unwarranted conclusions reached on the basis of such discussion.* There is no wisdom or virtue in discussion as such; all that discussion can do in throwing light on the problem at issue is to bring to bear upon it the aggregate wisdom of those engaged in the discussion. If the group lack knowledge of facts, if they lack the perspective by means of which to evaluate and organize what facts they possess, if they depend on argument in lieu of information, if their interest lies in the joy of debate rather than in the satisfaction of reaching true solutions of the problems at issue—then little good will come from such a procedure. If, however, the discussions can be used to motivate reading, study,

thought, research, the gathering of facts and the organizing of materials of true worth, then the method has proved itself. There can be no doubt that many discussion groups in our Sunday schools, Y.M.C.A., Y.W.C.A. and other organizations have too easily satisfied themselves and their leaders with ready talk upon topics concerning which those who discussed them were profoundly ignorant. Such discussions usually result in much heat but little light.

(4) *That the teacher may conceive his task to be only that of a chairman presiding over the group, not assuming responsibility for its intellectual and spiritual leadership.* The teacher must be able to lead without suppressing or dominating. By suggestion, question, comment, he must be able to guide the relatively crude thinking of his group toward right conclusions. By amplifications, tactful corrections of false positions, practical applications of truths brought out, he must be able to unify, enrich, and make fruitful the line of thought developed. The teacher must still be a teacher, and not call his function fulfilled when he has merely presided over a discussion.

Question-and-Answer Method

Long before Socrates had made the question famous as a form of teaching this method had been used. Upon the question and answer the whole system of catechetical instruction, which dominated certain phases of education for centuries, was based. Even in this day of the multiplication of methods, the great proportion of classroom instruction, at least below the college, is carried on by means of question and answer.

Advantages of question teaching. Inquisitiveness, the desire to explore, discover, find out, is one of the

most marked of native impulses. When intelligence has risen to the level of speech this natural curiosity expresses itself in the form of questions. Children, at one stage of their development, become animated question marks. Conversely, when the question is suited to the child and to the situation, it touches the springs of interest and curiosity in the learner's mind. As an instrument of instruction the question possesses such advantages as the following:

(1) It allows the teacher to make an accurate appraisal of the pupil's mental equipment, discovers the level of his thought grasp, determines the point at which contact must be made with his experience.

(2) It may be used to stimulate and bring into active service the apperception mass of related experience of the learner, and thereby insure intelligent approach to the subject, and coherence and continuity of the growing body of knowledge.

(3) It permits step-by-step inductive development of new subject matter, allowing the teacher to judge the grasp and mastery of each new section of thought as it is presented.

(4) It serves to lead the young child by easy stages into the expression of his own thought, at a time when the organization of thought and skill in expression have not advanced far enough to permit him to carry on extended discussions.

(5) It reveals points of mistaken understanding or imperfect grasp in the mind of the learner and so favors the discovery of weak sections in the structure of knowledge which is being erected.

(6) It affords a means of intimate response between teacher and pupil, an immediacy of interchange of

thought and sympathy hardly procurable under any other method.

Principles of good questioning. Though the question is used in all stages of instruction from the kindergarten to the university, there are certain broad principles that apply throughout:

(1) *Questioning should not be slavishly dependent on the printed page.* Teachers who ask their questions in the phrasing of the text-book, or who must keep their eyes upon the print before them in order to formulate their questions are not prepared to question. They are forced to teach the book instead of the subject. Their minds are preoccupied with phrasing instead of with meanings. The flow of sympathy and response between teacher and class is blocked through the teacher's need of attending to the materials instead of the pupils. The teacher who is prepared to teach a lesson can question upon it with little or no reference to the textbook.

(2) *Questions should in the main follow the trend of the material and stress its truths and lessons.* If the lesson is suitable for the class, and if any preparation is desired and expected on the part of the pupils, then the matter which they have prepared should be dealt with. The teacher whose questioning goes off on a tangent, leaving the lesson materials largely unnoticed, has either admitted the unsuitableness of the materials to his class or has advertised his own inefficiency. This does not mean that instruction shall be no broader than the treatment of the text, but that the lesson which the child has been assigned should, if the materials are worthy, be made the basis of the teaching.

(3) *A series of questions upon a lesson should possess*

coherence and unity, each succeeding question being based on what has gone before, and the whole serving to build up in the mind of the child a related and unified system of knowledge and thought. To this end the teacher must have his materials so well in hand that they are to him as second nature, thus enabling him to see the relation of each question to the whole and use each separate question as a step toward the goal which he has set for the lesson. Haphazard, unrelated questions fail to arouse interest, leave thought disconnected and meanings uncertain, and thereby fail to impress the lesson or ground the truth desired.

(4) *Questions must be clear so that they may be understood, and definite so that their exact meaning and implication may not be missed.* Lack of clearness may come from ambiguity or obscurity of wording, as when the teacher asked, "What caused Lincoln to issue the Emancipation Proclamation in 1863?" (Not clear whether it is intended to ask why he issued it at all, or why did he issue it in 1863.) Lack of clearness may come from the use of words or phrases beyond the grasp of the child. Much catechism questioning has this fault. The question may be too long and complicated, so that one section of it is lost from the grasp before the whole is apprehended. It may be indefinite because it is based on words of indefinite meaning, as: What *happens* when we pray? (Many things may happen.) What must one *have* in order to be a child of God? (Purity of heart, right desires, etc.) What *about* the Egyptians who tried to follow the Israelites?

(5) *Questions should be asked conversationally—usually as if personally to each of the group, before the one addressed is designated.* At its best the question-and-answer method is but a half-formal conversation in

which the teacher takes the lead, each member of the class being tacitly included in the conversation and all addressed in each question, though one may be looked to for the reply. When the answer is given it should be received with the same courtesy and consideration that would be accorded the speaker in a social circle. Excepting occasionally for emphasis, it is as discourteous to repeat an answer after a child in the classroom as it would be in a conversation in one's home.

The question-and-answer method is especially serviceable in developing new lines of thought and introducing new topics where the inductive approach is desired. It is valuable as a supplement to the discussion method, the teacher, by means of question and answer, amplifying, correcting, emphasizing points that have been made in the discussion. It can be used to advantage in connection with the dramatization method, questions being employed to bring out the qualities of the characters or the points for emphasis in episodes to be represented. Questions may well follow the telling of stories of certain types, making sure that the lesson has been grasped or that the teaching has been applied. In fact, there is very seldom a lesson taught by any method in which question-and-answer has no place. That this method is much abused and often misused there can be no doubt. That every skilled teacher is expert in its use all will agree.

The Story Method

The story never grows old as a means of conveying truth. Fables are almost as old as speech itself. Legends which have passed from generation to generation by word of mouth form the basis of much of the worlds' best literature. The Master-Teacher himself pre-

sented the most sublime truths in story form. Facts as facts may be dead, cold, and uninteresting, but when clothed in the fascinating garb of the story—conversation, action, life—they become rich in meaning and pregnant with appeal.

The story depends for its interest on the universal love of the dramatic and the ready response to the concrete. It makes its strongest appeal at the emotional centers of personality. By its power to make life respond to life it awakens the basic enthusiasm and prepares the "drives" that compel to definite lines of action. Charged with religious meaning, the story can be made an instrument for setting up in the life of the child the types of thought and conduct which accord with the highest Christian ideals.

Why the story is an effective form of teaching. Modern teaching, both in public schools and church schools, makes large use of the story form of teaching. Probably no other phase of modern educational method has meant more to the child than the development of the story as an instrument of instruction. Following are some of the reasons why the story is effective in teaching:

(1) The story deals primarily with action, imagery, and personalities, all of which are suited to the child's interests and understanding. Stories stir the imagination, arouse curiosity, awaken a desire for new experiences. They stimulate interest in reading, in other people, and in travel.

(2) Desired truth when made concrete in living experiences and characters is easier to grasp than in the form of abstract analysis. Through the story any particular virtue can be magnified and emphasized until its significance and beauty cannot be escaped.

Conversely, the story allows a vice, or any unlovely quality that is to be condemned, to be so portrayed that the child feels a revulsion toward it and tends to eliminate it from his conduct. Stories make truth incarnate, and cause virtue and high ideals to live and act before the child. By this means they interpret life and set the goal for objectives, while opening up new fields of experience.

Especially is the story method of instruction suited to children. Those who are too young to grasp abstract truth or respond to moralizing will accept the truth or the moral from a story. The fundamental virtues, which are very difficult to teach by direct didactic instruction, can be made to live and glow when pictured in the lives of boys or girls, or men or women who, in the possession of those virtues, have achieved wholesome success. Such stories engender within the child the desire to possess for himself the qualities that make great the hero or heroine of the story. On the other hand, when virtues are presented by their negation, they create a desire on the part of the hearer to overcome in his own life the weakness that meant defeat for the principal character of the story.

(3) The story carries its own lesson and makes its own application. This insures a more ready reception of the lesson and teaches the learner to carry principles and truths over to his own experience and action. A lesson thus learned and applied by the child himself is worth a score of lessons handed over ready-made by the teacher with the moral and application set forth for the child, but not welcomed or accepted by him.

(4) The story is often recalled, or perhaps even retold, by the child and so teaches its lesson over and over again. In this way moral and religious truths are

impressed upon the learner's mind until the principles involved become well grounded and a part of the normal habit-structure of the individual.

(5) The story gives pleasure and so creates a mood of readiness for the reception of the lesson. Those who have watched a group of children listening to a good story well told do not need to be assured of the happy mood of the listeners nor of their high degree of impressionability.

(6) The story is an effective way of broadening the child's growing concepts and enriching his experiences. The facts of history, science, biography, and nature are made easily accessible when presented in language that is not only understood but that has dramatic appeal. Story-telling may thus open up to childhood a great wealth of material that might otherwise be withheld or prove too difficult for the grasp and understanding. The facts of nature grow increasingly meaningful when presented through the story, and history may become real and personal when set forth in stories of its makers. By means of the story human relationships are more satisfactorily interpreted to young children. Likewise can the story be made the most important instrument in conveying to them the thought of God, with his care, love, and protection for his children.

Through stories a wholesome sense of humor may be developed and lessons of tact presented. The story hour may be made an effective means of relieving mental tension, fatigue, misunderstanding or unhappiness which may be oppressing the mind of the child. At the same time, lessons of gratitude, sharing, good will, courage, loyalty, and service can be taught and high ideals impressed.

Dangers in the use of the story method. Story teaching, like all other forms of method, has its dangers. Prominent among these are the following:

(1) *That the story may be overused to the exclusion of other forms of instruction.* Children naturally respond to stories better than to any other form of teaching, providing the story is interesting and well told. Not all of normal experience comes to the child, however, in the dramatic form in which stories are presented. Facts must be gathered, lessons learned, and problems met in the daily run of commonplace experience. The child must not therefore be led to expect that all instruction shall be dramatized and idealized for him.

(2) *That the pupil shall not learn to think in analytical terms and to express himself in his own words and thought-forms.* This caution will apply only if the story method is used to excess or wrongly used, for the story can be made one of the most effective means of teaching the child vocabulary, sentence structure, and the general features of expression.

The Dramatization Method

The value of presenting religious truth dramatically has long been recognized. Even before primitive man developed a spoken language he was able to communicate his thoughts, his feelings, his moods by means of gestures and bodily movements. In his naive way he sought intercourse with gods, with spirits of the departed, with imaginary dwellers of forest, cliff, and sea. Indeed, religion has been a great unfolding pageant where men have wrought out their deepest feelings, their inmost desires, their highest aspirations toward God and their fellows. Drama had

its origin in religion and at its heart is lodged deep and vibrant religious passion.

Religious use of the dramatic method. Although the Christian Church has frowned upon and vigorously opposed the theater in its degenerate form, it has seldom failed to recognize the place of the drama in the life of the people and has at times even carefully fostered its use. In the very symbolism and sacramental practices of the church, in the great festivals of the liturgical churches, and recently even in the nonliturgical churches the effectiveness of the dramatic method of presenting truth has been recognized.

That there is a widespread renewal of interest in the drama there is no doubt. The community drama fostered by the "Little Theater Movement" and the "Drama League of America" has afforded a useful outlet for the increased community spirit. Providing wholesome dramatics for children and youth has been found to be a means of helping solve their leisure-time problem. Schools are employing the dramatic method in teaching; colleges and universities are providing courses in the use of educational dramatics. Recognizing in individuals the existence of a dramatic urge or impulse, religious teachers, as well, are endeavoring to control and direct that urge or impulse for the purpose of teaching religion.

Psychological basis of the dramatic method. Inherent in original nature is the desire to act, to imitate, to create, to enjoy in imagination those experiences one is denied by the narrow limits of his every-day world. This dramatic urge expresses itself differently at various stages of the individual's development. Its beginnings are small and hardly perceptible, but as it grows, it becomes a potent force in the developing

personality and is a useful instrument in the skilled teacher's hands for making truth vivid, for linking religion to life, for helping children to learn the fundamentals of religious living.

A composite of instinctive drives or tendencies, such as imitation, motor activity and the desire for approval, constitutes the dramatic urge or impulse. Gregariousness is also a factor, providing a social setting for dramatic expression, for satisfying a child's innate desire for companionship, when, with the imaginary tenants of his make-believe world, he engages in dramatic play. Attention and thinking are also important, for they give point and direction to the dramatic impulse and bring it to a satisfactory fruition. Without imagination dramatic expression would not only be extremely colorless but quite impossible.

Only the crude beginnings of reflex imitation are found in original nature, for in its truest sense imitation is largely a product of social environment; it is a matter of habit, and forms of imitation need to be controlled, directed, and governed by the same laws that govern any other form of learning, namely, exercise and effect. If pupils are to acquire intelligently right patterns of action, if they are to discover and assimilate fruitful knowledge, and cultivate habits and skills in living, they must be guided in their choice of models, stimulated and trained to a sharp analysis of consequences entailed in right and wrong choices. As teachers employing the dramatic method provide their pupils with life situations embodying moral, social, and religious values, the boys and girls are bound to derive lasting benefits as they appropriate those models and seek to carry into actual practice the lessons learned.

Motor activity is an important element in dramati-

zation, and early becomes the vehicle of the dramatic impulse. The desire for approval and the scorn of disapproval constitute a further factor.

The genetic development of the dramatic impulse. The teacher of religion must be thoroughly familiar with the various expressions of the dramatic impulse, if he is to make profitable use of the dramatic method in teaching. During early childhood by means of his exceedingly active reflex imitation the young child easily becomes a tree, cat, dog, parent, policeman, or soldier—he is able to push out the boundaries of his little sphere to the limitless world of make-believe. His dramatic activity is natural, unrestrained, spontaneous, and usually free from self-consciousness. Middle childhood's imagination provides the child with a most interesting world peopled with fairies, nymphs, gods and goddesses, gallant knights and valiant warriors. With ease and enjoyment boys and girls mingle freely with these eery creatures of forest and stream, inhabitants of castle strongholds or gilded celestial palaces. Not all the dramatic play of middle childhood is staged in a remote and ephemeral past, but much of it originates from a childish desire to realize the experiences of adults with whom they live.

Creative imagination coupled with the ability to act, found almost universally in middle childhood, must be capitalized by the teacher of religion. Material calling for the free use of imagination, stimulating resourcefulness and ingenuity in arranging scenery and costumes (to be sure, very simple) and requiring action should be used. The awakening ability of children, six to eight, to sense moral situations, to weigh moral values, and make conduct choices should

be cultivated and made concrete by giving them an opportunity to participate in dramatic activity typical of life situations. Here they may learn courtesy, gentleness, fair play, kindness, bravery, generosity, and other Christian virtues.

Later childhood has emerged from the world of idealism to a period of realism where boys and girls are eager to experience life as it is, here and now. In the midst of his new world the child of nine, ten, and eleven begins to explore, to investigate, to test every new experience that comes to him. New interests are appearing, old interests are being recast, life takes on a meaning and a richness hitherto unknown. Activity of every sort is the corollary of growth in all directions —physical, mental, moral, and religious. Life for later childhood is exceedingly concrete, and religion must be taught as something to do, if it is to command the interest and respect of the pupils.

Dramatic activity at this stage differs greatly from what it was in the preceding years. It is no longer idealistic or fantastic, but vigorous and real. Boys and girls are interested in working out detailed plots, in improvising scenery and costumes. Left to their own devices these embryo actors and actresses may learn more negative lessons than positive, but under wise and sympathetic leadership, they may derive from dramatic activity indelible impressions for good that will make a lasting contribution to their religious development. Their physical prowess, growing resourcefulness, and executive interest need to be called into service. Their interest in heroes and heroines may be utilized with profit, for their zeal for reading has supplied them with stories of legendary characters, of great historical personages, both sacred and secular,

and their interest in current events has made them acquainted with outstanding figures of the present day.

The dramatic impulse is no less active during adolescence. In early adolescence is found a growing sense of group loyalty with attending attitudes of fair play and good sportsmanship, helpfulness and bravery. The awakening sex-consciousness gives rise to new interests and attitudes. A dawning chivalry and romantic idealism begin to appear. Great social motives are developing which will later dominate conduct. Throughout the entire period of adolescence sacrifice and self-denial are not uncommon and altruism runs high, though requiring an intelligent outlet. Waves of optimism and depression characterize middle adolescence and the emotional life of youth does not become stabilized till well into later adolescence.

The Place of the Manual Arts in Teaching Religion

During the last two decades the hand has come to play a large part in education. Incidentally the hand itself has received considerable training, but the purpose has been much broader than mere manual skill.

Handwork in the public schools. Utilizing the child's instinctive tendency to touch, handle, build, pull down, or at least *do* something with whatever object attracts the interest, the school has sought to make the hand help in the education of the head and the heart. Dewey insisted almost a generation ago that we cannot properly educate a child by making out of him chiefly a *listener* to instruction or an *answerer* of questions. James told us that there is "no impression without corresponding expression." So, accepting the principle but misusing its proper application, we intro-

duced into our public schools, first, *"busy work"*—mostly a senseless puttering with shoe pegs, blocks, straws, beans, and other simple objects with which to play on the desk top or a table.

After this device had run its course came *handwork*, which was guided by more of purpose and which engaged greater interest on the part of the pupils. Sometimes this handwork related itself to particular lessons, as geography, nature study, or some other subject. Not infrequently, however, it was given as a wholly separate and distinct exercise, and not connected with any school lesson. Because it interested the children and because it trained to skill in the use of the hand this unrelated activity was accepted by many as educationally valid. Growing out of this point of view the pupils had periods of paper folding and cutting, of sawing pieces of soft wood from stenciled patterns, of molding from clay, papier-mâché, or some other pliable medium

Handwork not a separate method. Gradually, however, educators came to see that certain phases of practically every school subject can be learned better or rendered more serviceable to the pupil by making the hand do its share in the learning. Pupils in their reading constructed the tents and canoes used by Hiawatha. Those in geography spread before them on a table in plasticine the topography of the country they were studying and on it placed samples or pictures of the products. Others made maps and located thereon the places, peoples, or industries they wished to represent. Those who were studying hygiene made and applied bandages to show first-aid treatment, or constructed stretchers for carrying a hurt comrade, or built fly traps to protect the home, or planned hygienic

lunch boxes and packed them for a picnic. And so the illustrations might go on endlessly, for there is literally no end to the part the hand (backed, of course, by the head) can play in the mastery of lessons. The point is that, with the realization that handwork is not a separate thing to amuse the child or develop incidental skill of the fingers, the value of this activity increased many fold for education.

Misuse of handwork in church schools. In the use of the manual arts, as in many other phases of method, the church school has learned from the public school. At this point also, as at many others, the church school lags behind the public school in its discovery of the good and its rejection of the bad in a method. Though the public school has long since dropped "busy work" and has practically dropped handwork *as such* (that is, unrelated to other subjects), a few church schools still follow the "busy work" device and all too many of them still conceive handwork as a thing in itself. Especially does this fallacy obtain in many vacation church schools, the relation of the manual activities being so little related to the classroom instruction as to have practically no value as a part of the teaching of religion.

Possibilities and limitations. The detailed principles and concrete applications governing the use of the manual arts in religious education will be discussed in Chapter XV. Suffice it to offer here the following general observations:

(1) For all grades from the kindergarten through the elementary school the hands as well as the head should be called into play in the church-school classroom. To this end proper equipment and supplies must be provided and teachers

trained to use this method of instruction with insight and skill.

(2) There is no place in the church school for the manual arts as a distinct or separate course, even when the purpose is to use them as bait to bring pupils to the school. Handicraft work of all sorts can be made more interesting by connecting it directly with some definite problem, project, or enterprise upon which the class is engaged. All use of the manual arts in the teaching of religion should spring out of and relate itself directly to the lessons being taught.

(3) The child takes with him to the church school no skill of motor coordination, no grasp of mind, no prepared interest which are not his for the public school at the same stage of his development. It is therefore a mistake to expect pupils in church-school classrooms to perform tasks or carry out enterprises for which they are unfitted in the public schools. All phases of the manual arts used in religious instruction need to be most carefully adapted to the needs and capacities of the child. This has not yet been done in some of the schools making use of this method.

Questions for Study and Discussion

1. Show how methods of instruction must take into account, on the one hand, the child and, on the other hand, the materials.
2. Just what is meant by the term "types of teaching," as here used? Are the types of teaching essentially the same for the church-school classroom and for the public school?

3. Consider the teaching you have observed in the Sunday school and indicate the types to which it belongs. Have you observed teaching which will not classify under any of these types?

4. If you are a teacher, consider carefully how many of the types of teaching described in this chapter you have been using, and the relative success you have had in each.

5. Indicate the special adaptation certain types of teaching have to younger pupils; to older pupils.

6. After reference to one or more works on the subject of the project method, outline some project for the church-school classroom, indicating the age of pupils for whom it is intended.

7. What limitations do you think obtain under present conditions with reference to project-teaching in Sunday schools? To what extent can these limitations be removed?

8. Consider carefully any discussion class you may have observed and determine whether any of the dangers or cautions suggested in the chapter had special application.

9. Make a list of the qualities which characterize good questions in classroom teaching, after observing one or more classes in which the question method is used. Criticize the questions employed and make any suggestions necessary for bettering them.

10. Observe a class conducted by the story method and criticize the procedure.

11. What changes do you think will have to be made in the Sunday-school program and the Sunday-school equipment before the dramatic method can be widely and successfully used?

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CHAPTER X

THE TEACHER OF RELIGION

BOTH because of the nature of teaching and the nature of religion, the teacher is a factor of supreme importance in the religious education of childhood and youth.

FUNCTIONS OF THE TEACHER

Conceivably each new generation might learn what it needs to know in any field of human interest by observation, general contact, the use of common intelligence, and incidental instruction. As a matter of fact, however, society does not depend upon this haphazard method of preparing the young for their part in the social process of their generation. Schools are maintained, a curriculum provided, and teachers employed to make sure of the proper equipment of the young. Engaged in this task in the public schools of the United States are almost two thirds of a million men and women. The principles at this point are identical for religious education and for general education, and the churches of the United States use in their Sunday schools nearly two million teachers and officers.

The teacher as intermediary between the child and subject matter. On the one hand is the child, ready for and needing certain information, activities and other experiences. Awaiting the child and ready to serve as stimuli to his activities and to add content to his experience are the materials of the curriculum.

One great function of the teacher, therefore, is to bring these two factors together, introducing the child to the materials of education and so organizing and presenting these materials as to make them fulfill their functions. The younger the child and the less his accumulation of experience, the larger is the part which the teacher must play. The older individual, who has learned how to approach and master new sections of information, new types of activity, or other forms of experience is relatively independent of the teacher as a guide and helper. If any distinction is to be made, therefore, the best teachers and the best teaching should be applied to the younger pupils.

The teacher as an interpreter of religion. Because of the Christian conception of religion as being primarily a way of life, and because also of the influence of concrete example as against abstract truth or principle, a chief function of the teacher is to stand as a representative and interpreter of Christianity to the pupils. The teacher's interpretation of religion as experienced and exemplified in his own life, his ideals of conduct and character, indeed his entire philosophy of life, all act as important factors in the contribution he makes to his class.

While few teachers would consciously attempt to set themselves up as examples and models from whom pupils are to get their definition of religion, no teacher can wholly escape this responsibility. Especially will younger pupils gather their impressions of religion from this personal representation of it, quite as much as from formal instruction.

The teacher as a guide and stimulus to study and learning. Teaching implies learning, and there is no

true teaching that does not inspire and direct learning. Children must learn to use the printed symbol of thought, must learn to direct and control their attention, must learn to think, remember, plan, carry out tasks and do many other things required by the mastery of truth and the growth of knowledge and experience.

The teacher must know how to direct the growing mind in the activities involved in this procedure. Not to know how the mind of a child works, not to know the most effective way of performing this or that task in the mastery of a lesson, not to know the motives and incentives that will act most surely to secure the necessary application and effort on the part of the learner is to prove unfit to stand in the position of teacher.

Requirements to Be Met by the Teacher

In order to fulfill these high functions with a fair measure of success, the teacher must be able to meet certain requirements.

Religious quality of personality. What was said in a foregoing section concerning the teacher as an interpreter of religion suggests that the teacher should himself be spiritually and dynamically religious. There is no substitute for this quality in the way of knowledge of the materials or technic of instruction. Just as the great Teacher himself by the charm of his personality and the quality of his life attracted others to him, so the teacher of religion at his best will in his measure do.

Interest in people. In no subject, whether in public school or in church school, should there be a teacher who is not interested in and enthusiastic about the

subject matter he teaches. And in no classroom, whatever the subject of instruction, should there be a teacher who is not deeply interested in people in general and in his pupils in particular. Here again there is no substitute for this human quality of interest and enthusiasm for truth, and of concern about and love for humanity.

Teachers who occupy their positions from a sense of duty, or merely because of the personal appeal of an officer of the school or the minister of the church, cannot do other than fail of worthy results. Every teacher needs the spirit reflected by George Herbert Palmer when he testifies: "For many years Harvard has paid me for doing that which, were it necessary and were I able, I would gladly pay Harvard for the privilege of doing." It was undoubtedly this spirit of the true teacher as much as the fine quality of mind and keen scholarship that made this man one of the great teachers of his generation.

Natural qualities of mind and acquired scholarship. The teaching of religion deals with the dearest interests, the richest concepts, the finest emotions, and the greatest experiences known to humanity. There is no place here for the incompetent as teachers. There is no place for an intelligence quotient lower, at least, than the average. Only persons of high-grade intelligence and disciplined powers should undertake responsibility for the spiritual leadership of a group of children or youth.

While our church schools contain many teachers of fine scholarship, the average mastery of materials possessed by them is probably not high. Just as the teachers of our public schools are required to pass an examination in the subject matter they teach, so this

should be required of our church-school teachers as well. True, one may say it is not practicable to meet this standard at the present time, but this does not contradict the validity of the principle. There is no more reason to expect that teachers who do not know their materials can teach them successfully in the field of religion than in the field of mathematics, science, or history.

The teacher's knowledge of the child. No greater fallacy exists in education than the supposition that one who knows his subject matter well can necessarily teach it. Some of the greatest scholars in the field of research in general education have been the poorest teachers of their subjects. No teacher, except by the rare accident of chance fortunate selection, can teach well who does not scientifically know the nature of mind as represented in the pupils he teaches. There are those, it is true, who by native intelligence and sympathetic observation of childhood come to know without technical study much about the workings of the child's mind. But even such favored teachers would be at great advantage if they would familiarize themselves with the scientific literature dealing with the psychology and religion of childhood.

The teacher's mastery of technic. The place of technic in instruction has already been emphasized. Suffice it to say here that it is possible to know one's materials and even to know the mind and heart of childhood and still be a failure, or at best but a doubtful success, in the classroom. Teaching is a high art, based on definite principles, and only intelligent practice in accordance with right principles will make for true skill.

The teacher's time. It may be objected that the

requirements of scholarship and technic here suggested are so great as to place a heavier burden on the teacher's time than the average unpaid teacher of the church school can afford. Two answers can be given to this objection. *First*, whatever is worth doing at all is worth doing well. One who has enough interest in religion and in childhood to assume the position of teacher, ought to have interest enough to make that teaching effective. And, besides, practically nothing is required to make one the most effective teacher in the church-school classroom which is not worth doing for itself in the matter of one's own growth, satisfaction and enrichment of experience. There is no worthy piece of work worthily performed that does not leave something of its value in the life and character of the one who has performed it.

Second, it should not necessarily be assumed that all teaching in church schools, even in the Sunday school, must be done without pay. Fundamentally, there is no more reason why the church should not pay for the teaching of its young than for preaching to its adult congregation. But that it would be impossible for all churches to come immediately to the standard of paid instruction for their church schools is, of course, true. It is also true that even were financial support available for this purpose, a sufficient number of trained teachers who would be worthy of their hire are not now available. These difficulties do not, however, contradict the principle itself, and until the church is able to command paid teaching with the accompanying requirements of academic and professional preparation, the religious instruction of the young will suffer and the church will in so far come short of performing its function in society.

Measures of Teaching Efficiency

Supervisors of religious teaching equally with supervisors of teaching in general education are constantly under the necessity of judging teaching efficiency. So also every teacher, no matter what his subject, must in some degree judge himself and his methods.

Under the older regime the supervisor depended on his *general impression* of the teacher's efficiency, based on more or less casual observation; or he accepted common estimate and report coming from pupils and public. By the same method the teacher could uncritically judge of his own efficiency and success. During approximately the last twenty years, first in general education, and later in religious education, attempts have been made to devise a more accurate basis than general impression for the measuring of teaching efficiency.

Out of much experimentation and investigation three major instruments have been developed for measuring the efficiency of teachers. Two of these seek a *direct* measure of the teacher, and the other an *indirect* measure through his pupils.

(1) *The score card*, containing a list of the qualities necessary to good teaching, the teacher being rated according to a more or less abstract ideal of excellence for each quality.

(2) *The man-to-man comparison scale*, by means of which teachers are to be compared with each other.

(3) *Standardized tests* for measuring the achievement of pupils under instruction, the efficiency of the teacher being judged in relation to the progress made by pupils.

In public education some have thought that such

measures of teaching efficiency were sufficiently dependable to warrant the basing of salaries and promotions on their results. Other investigators have doubted whether the reliability of these measures will warrant their use for such purposes. One important factor in the use of these instruments has been the opposition of many teachers to being rated and classified by their supervisors on the basis of the tests. Probably the greatest value of the first two types of measures, at least (score cards and comparison scales), is to serve (1) as instruments for teachers to use in rating *themselves*, and (2) as a summary of the factors that enter into good teaching.

The Score Card as an Instrument for Measuring Teaching Efficiency

The score-card method of analyzing worth or efficiency is thoroughly established in various lines of scientific procedure. Agriculture has its score cards for the various grains and farm animals. Certain industrial and commercial concerns rate their applicants or those in their service on the basis of a list of the qualities required. Various score cards have been proposed by means of which to analyze and rate personality. Dozens of score cards have been devised for the rating of public-school teachers, the essential feature of all being the setting forth of the supposed qualities on which successful teaching depends and the providing of some device by which the teacher is to be rated (by himself or others) on the degree to which he possesses these qualities.

A large element of uncertainty, if not of actual error, necessarily inheres in the score-card method. *First*, we are not certain that we know just the qualities that

insure good teaching. There may be elements—indeed, there surely are elements—which are necessary to good teaching and which cannot be described under any separate term such as accuracy, enthusiasm, sympathy, tact—qualities which are the resultant of a fortunate *combination* of these and other desirable qualities. And for such resultants we have no definition or name.

A *second* source of error in rating based on a score card is that of the unreliability of judgment (either self-estimate or estimate by others) as to the degree to which each of the score-card qualities is possessed by the one being rated. The rating of a teacher by a supervisor might be quite as much a test of the supervisor's skill in observing and judging another as of the qualities of the teacher under investigation. Even with all its weakness, however, the score card is not to be looked upon as useless, though its findings need to be checked by other tests. It is probable that the use of score cards for the rating of teaching efficiency will increase as they are more fully standardized and their technic improved.

Qualities measured by score cards. Based on the score cards used in the public schools of fifty-four cities[1] the following ten qualities are considered as most important in teaching in accordance with the order here shown:

1. Technic.
2. Personality.
3. Professional attitude.
4. Management.
5. Professional growth.
6. Social attitude.
7. Scholarship.
8. Pupil reaction.
9. Health.
10. Results as shown by tests.

[1] Florence Kimball, *A Survey of Teacher Rating in the United States*, p. 7. Published by the Grade Teachers Association, Minneapolis (1923).

Under each of these main rubrics a number of definitive headings are commonly used to render the quality more concrete and practical to the teacher.

A widely discussed score card for public-school teachers devised by Boyce[2] uses five major sets of qualities:

I. *Personal equipment:* includes physical, mental, and moral qualities.

II. *Social and professional equipment:* includes qualities making the teachers better able to deal with social situations, particularly school situations.

III. *School management:* includes mechanical and routine factors.

IV. *Technic of teaching:* includes skill in actual teaching and the conduct of the recitation.

V. *Results:* include evidence of the success of the above conditions and skill.

Grouped under these five headings are forty-five detailed qualities. For example, the first division of Boyce's score card appears as follows:

I. *Personal equipment:* includes physical, mental, and moral qualities.

1. General appearance—physique, carriage, dress, and personal neatness.
2. Voice—pitch, quality, clearness of schoolroom voice.
3. Intellectual capacity—native mental ability.
4. Initiative and self-reliance—independence in originating and carrying out ideas.
5. Accuracy—in statements, records, reports and school work.

[2] A. C. Boyce, "Methods of Measuring Teachers' Efficiency," *Fourteenth Year Book of the National Society for the Study of Education*, p. 45.

6. Integrity and sincerity—soundness of moral principles and genuineness of character.
7. Tact—adroitness, address, quick appreciation of the proper thing to do or say.
8. Sense of justice—firm-mindedness, ability to give all a "square deal."

Methods for assigning values to the qualities rated. From the nature of the thing being measured in teachers' score cards it is impossible to assign exact numerical values to the different points and be sure they are right. For example, is each of the five groups of qualities represented in Boyce's score card of equal value with the others and should each therefore be assigned 20 per cent of the whole? Or should group Number III be allowed 25 per cent while group Number IV is given but 15 per cent, or should the distribution be made on a quite different basis? One way to reduce the error sure to creep in if such assignment of values to the different qualities were attempted by one person alone, is to average the judgment of a goodly number of qualified persons and assign the values accordingly. This method has been used on a number of score cards and rating scales.

A common method of scoring is to designate several degrees of the qualities to be rated by such terms as (1) *high, low, average*; or (2) *excellent, good, medium, poor, very poor*. The one doing the rating then puts a check mark in the proper space opposite the quality as printed on the score card. It is, of course, possible to transmute numerical values into descriptive values, such as high, low, etc., or vice versa.[1]

The "Iowa Plan: Character Education Methods"

[1] See University of Illinois "Educational Research Circular," No. 25, pp. 5–7.

suggests the following method for self rating on a scale which presents thirty different qualities: Each of the qualities is concretely described under eight sub-heads, four of which show *positive* (desirable) and four *negative* (undersirable) aspects of the quality. Ten points are to be assigned to the rating of each one of the thirty qualities. These ten points may be distributed among the eight sub-heads of the quality, some going to the negative and some to the positive aspects of the trait, as the one doing the rating thinks meets the case. On page 253 is shown a sample of this scale. It will be noticed that the sub-points to the right of the quality term show *positive* and to the left *negative* aspects of the quality, and that these are on an increasing scale of positive or negative value from the central term outward.

SELF-MEASUREMENT SCALE[1]

—4	—3	—2	—1		1	2	3	4
Sickly, ailing all the time ( )	Complaining most of the time ( )	Often incapacitated by illness ( )	Some slight physical weakness ( )	GENERAL HEALTH	Fairly free from bodily or organic weakness ( )	Good, need give little or no thought to health ( )	Strong, robust, never sick ( )	Joy in abounding health ( )
Helplessly inefficient, impassive ( )	Sluggish, languid, sleepy ( )	Listless, uninterested, half-hearted ( )	Drags along through daily tasks ( )	PHYSICAL VITALITY	Does work in matter-of-fact way ( )	Interested, awake to opportunities ( )	Alert, enthusiastic ( )	Exuberant overflowing vitality "Full of pep" ( )
Slovenly, uncouth, utterly indifferent ( )	Slouchy, careless ( )	Ungainly, cumbersome ( )	Listless, or affected, unnatural ( )	BODILY CARRIAGE	Fairly natural in bodily actions ( )	Pleasing in bearing and tasteful in manners ( )	Graceful and easy ( )	At perfect ease and graceful under all circumstances ( )
A regular blunderer ( )	Unsteady, irregular, cannot depend on ( )	Awkward, often makes blunders ( )	Occasionally clumsy and bungling ( )	MUSCULAR CONTROL	Has normal use of muscles ( )	Has steady and regular bodily movements ( )	Able to control and direct accurately ( )	Specially gifted in muscular activity ( )
Lazy, resents work ( )	Shuns work and complains when asked to do anything ( )	Given to loafing ( )	Inclined to waste time ( )	WORK	Usually busy at some task ( )	Faithful in doing work ( )	Welcomes opportunity to work, resourceful in finding tasks ( )	Accomplishes most possible, makes most of opportunities ( )

[1] From *Iowa Plan: Character Education Methods* (1922). Published by Capital City Press, Washington. Only a sample is given here, the entire scale consisting of thirty qualities. Directions for scoring by this scale are as follows: "You are given ten points to be distributed among the eight gradations. Where the gradation fits you most distinctly, place there the largest number of the ten points. Where it is not so distinct, place a smaller number, etc., until the ten points are all used. *Use all of the ten points but use only ten.*

"For instance let us suppose that Deportment were one of the Qualities on which you were going to grade yourself. Your school grades perhaps have been good and you would think that you deserve 4 points in 'plus two.' Occasionally you may have been very agreeable and obedient and would give yourself 1 in 'plus three.' Your general behavior at home may be average and you think 1 point in 'plus one' would be about right. On the other hand suppose that sometimes you have a tendency to be disobedient and in justice deserve 1 point in 'minus one.' Again, let us suppose when you are out with the 'crowd' or with 'the gang' you are likely to 'turn loose' and think that you ought to have two points in 'minus two' and sometimes you have a strong inclination to 'be bad' and deserve 1 point in 'minus three.' Your record might appear about as follows:

( ) (1) (2) (1) DEPORTMENT (1) (4) (1) ( )."

A score card for teachers of religion. For the most part teachers of religion may fairly be judged on the same points that apply to public-school teachers. True, the former have a responsibility that the latter do not have. This responsibility is represented in the score card that begins on the next page by the group of qualities represented in Group I as "Religious Equipment."

Protestants, especially, believe that religion manifests itself in personality, and that the stimulus, inspiration, and example coming from a religious personality are important factors in education. The question of the teacher's interest in religion; his convictions, the extent to which he interprets religion in his own life and the quality of the religion thus interpreted; the fiber of his character; whether he is socially minded and so capable of reflecting the ideals of human brotherhood; whether he has the capacity for religious growth; whether his religion stands the test of loyalty to his church and of service through its agencies—these are some of the qualities on which the teacher of religion must be judged. If there is marked weakness in these qualities, it is doubtful whether the person should undertake the religious instruction of the young, no matter how high a rating he might receive on other attributes belonging to the teacher.

Granting these religious prerequisites there remain such questions as general personal equipment, social equipment, special professional equipment, skill in classroom technic, and, finally and not least important, the ability to secure response from pupils. All these factors are represented in the score card which follows. The forty-four qualities they represent set worthy goals for the ambition of every teacher.

A SCORE CARD FOR MEASURING EFFICIENCY OF TEACHING IN A CHURCH SCHOOL[1]

	V P	Poor		Medium				Good		Ex
I. RELIGIOUS EQUIPMENT: includes social, moral, spiritual qualities										
1. Possesses positive religious conviction and belief										
2. So interprets religion in his own life as to win others to it										
3. Character, speech, ideals, acts square with Christian standards										
4. Is socially minded, unselfish, ready to serve others										
5. Shows growth in religious interest, knowledge, influence										
6. Is a loyal and dependable member of his church										
II. PERSONAL EQUIPMENT includes physical and mental qualities										
1. Appearance, dress, carriage										
2. Voice, manner, features, physique										
3. Health, vitality, physical skill and control										
4. Intellectual ability, grasp, insight, breadth										

[1] Modified from Boyce.

	V P	Poor		Medium				Good		Ex
5. Mental balance, soundness of judgment, sanity										
6. Fund of information, broad, interesting, accurate										
7. Interests, enthusiasms fresh, broad, worthy										
8. Initiative, originality, independence										
9. Executive quality, forcefulness, competence, ability to "carry through"										
III. Social Equipment: includes qualities insuring effective work with others										
1. Cheerfulness, joyousness, optimism										
2. Kindness, courtesy, tact										
3. Loyalty, dependability										
4. Sensitiveness to social proprieties; "fine grained"										
5. Patience, calmness, self-control										
6. Generosity, readiness to forgive										
7. Cooperation, adaptability										
8. Social influence, leadership										

	V P	Poor		Medium				Good		Ex
IV. PROFESSIONAL EQUIPMENT: includes general and specialized knowledge, interests, skills										
1. General education, culture										
2. Specialized knowledge of field taught										
3. Specialized knowledge of child's religious nature and needs										
4. Professional interest in educational methods, materials, movements										
5. Interest in lives of pupils										
6. Interest in school and church										
7. Skill in speech, vocabulary, grammar, ease of expression										
8. Capacity for growth, interest, time, effort spent in self-improvement										
V. CLASSROOM TECHNIC includes skill in managing and teaching the class										
1. Mastery of routine, care of details, management of equipment and materials										
2. Governing skill, discipline, control of class										
3. Clearness, definiteness, validity of aims, functioning as guides of procedure										

	V P	Poor		Medium				Good		Ex
4. Skill in selection and organization of materials										
5. Resourcefulness in selecting appropriate methods, as story discussion, project, dramatic, etc.										
6. Skill in use of method employed										
7. Skill in motivating lesson preparation										
8. Skill in securing pupil participation in recitation										
VI. Pupil Response: includes attitudes and acts both in classroom and outside										
1. Loyalty to school, measured by punctuality, regularity of attendance										
2. Readiness to do work assigned or carry out projects agreed upon by class										
3. Attitude in church and school, quiet, reverent, attentive										
4. Lessons and ideals carried over into everyday conduct										
5. Growing interest in religion and loyalty to the church										

Method of scoring. It is seen that this score card provides five descriptive terms by which to rate the teacher's qualities, running from "excellent" through "good," "medium," and "poor" to "very poor." Since most persons possess such qualities as those cited in a medium degree rather than in a very high ("excellent") or very low ("very poor") degree, provision is made for *four* degrees under the term "medium." Similarly, *two* degrees each are allowed for "good" and for "poor." In all cases the degree diminishes from right to left in the ten columns of the score card. This provision for scoring (used by Boyce and others) approximates in its distribution of values the form of the probability curve, familiar to students of statistical method.

In using the score card for self rating or supervisory rating it is only necessary to place a check mark in the proper column for each quality specified. If, for example, in the matter of mental balance one judges oneself to be less than *good*, but *strong medium*, then the check for this quality might appear in the highest column under "medium."

Interpreting the results of scoring. Obviously, the only purpose of the scoring of teachers is to make some improvement or readjustment because of what the scoring shows. In self-rating the teacher will naturally desire to strengthen at weak points and be sure to hold his own at strong ones. In rating by supervisors there will be the purpose of helping the teachers overcome weaknesses, or the purpose of guidance in shifting teachers in order to improve the organization of the school.

If, when the checks for the various qualities of teaching efficiency have been placed on the score

card, it is found that the markings are from medium down in any particular division or group of qualities, this naturally suggests the necessity for improvement in that field. One whose "religious equipment" is low should build up at this point before attempting to teach religion to others. One whose "personal equipment" rating is unsatisfactory may know that he can afford to strengthen at these weak points for his own sake alone, even if he were not to be a teacher. One who lacks in "professional equipment" or "classroom technic" needs to study and train if he is to assume responsibility for the spiritual guidance of the young.

The Man-to-Man Comparison Scale

The essential feature of the Man-to-Man Comparison Scale (originated by Walter Dill Scott in 1917) is that through it one is measured by direct comparison *with other persons* rather than by an estimate of his qualities or skills as compared *with an abstract standard of excellence.* Furthermore, each person who uses the scale, whether a supervisor in measuring the efficiency of his teachers or a teacher in rating himself, *makes his own scale.* This is done by selecting as scale-persons, or those who are to stand for different degrees of efficiency from poorest to best, five (or some other number of) individuals well known to the one using the scale.

Nature of the scale. For example, the teacher who desires to use the Man-to-Man Scale will think over the list of teachers known to him and at the top of his scale place the very best teacher of his acquaintance. At the bottom of the scale he will place the poorest teacher he knows. At the mid-point he will place an

average teacher from his list, and then complete his scale by adding one better than the average but poorer than the best, and another poorer than the average but better than the worst. He will then proceed to compare himself (or, if he is a supervisor, compare his teachers) with the teachers of this scale. In so far as his judgment of himself (or, if a supervisor, of his teachers) and of the persons constituting the scale is correct he can then say that he is as good as (or better than) the best teacher he knows, or as poor as (or poorer than) the poorest teacher he knows, or is equal to the average, or better than average, or worse than average.

It is, of course, obvious that such a scale may be made to consist of more than five or less than five scale persons. In practice, however, five degrees of efficiency prove an acceptable basis for rating. If a more refined standard is attempted, difficulty is experienced in deciding between degrees so nearly the same. If a coarser standard is used (say only three degrees instead of five) something of exactness is sacrificed. Manifestly, the young teacher, or the person whose acquaintance among teachers is limited, cannot make and use this scale as successfully as the one who has a wide range of teacher acquaintances from whom to select in making the scale. The person who has never known an exceptionally good teacher must of necessity have at the top of his scale a standard lower than he ought himself to be judged by. So also one who has never known an exceptionally poor teacher will by so much have his scale shortened at this end.

Making the scale. In the actual making of a Man-to-Man Comparison Scale it is well first to decide upon several general qualities by which the excel-

lence or poorness of those who are to stand as scale-persons are to be judged. Rugg[1] suggests for the public-school teacher five factors or qualities: (1) Skill in teaching, (2) Skill in managing a class, (3) Team work qualities, (4) Quality of growth and keeping up-to-date, (5) Personal and social qualities. If we add to this list religious or spiritual qualities, the scale will serve acceptably for the teacher of religion.

For each of these six general qualities five scale persons are to be selected. Preparatory to selecting the five scale persons it has been found best to write down first a much longer list of teachers showing both good and bad traits, say not less than twenty-five for each of the six general qualities employed, carefully arranging them *in order* from high to low. This list should contain some teachers who are very good, some who are very poor, and a large number who are between these classifications. It is, of course, likely that the same name may appear in more than one list. Especially is it necessary in making up these preliminary lists that each quality used as a measure of efficiency shall be considered *separately from all the others*. For example, it is possible to have desirable "personal and social qualities" or desirable "religious qualities" and not possess "skill in teaching." Nor is it probable that any teacher possesses equal abilities in all these lines.

From these longer lists five scale-persons are selected for each of the six general qualities under consideration. In making the final selection of the scale-persons it has been found best to choose them in this order: *best, poorest, average, better than average, poorer than average.*

[1] H. O. Rugg, "Self-Improvement of Teachers Through Self-Rating," *Elementary School Journal*, Vol. XX, May, 1920.

When the scale is ready to use, then, the teacher (or supervisor) will have a list of five scale-persons for *each* of the general qualities on which he is to rate himself.

Method of rating. For use as a self-rating scale only it is not strictly necessary to attach any numerical values to the different degrees (as high, average, low, etc.) of the qualities being measured. It is perfectly intelligible for one to say of himself that, according to his best judgment as compared with these scale-persons, he is equal to the *average* in "skill in teaching," to *above average* in "skill in managing a class," to *below average* in "qualities of growth," and so on. If the scale is to be used for comparative ratings of teachers, however, as by a supervisor, it is a great convenience to attach numerical values to the five degrees from best to poorest. Growing out of experience with this type of scale the following number of points have been assigned to the five positions on the scale:

Best teacher.....38 points.
Above average teacher.....30 points.
Average teacher.....22 points.
Below average teacher.....14 points.
Poorest teacher..... 6 points.

The scale ready to use in its briefest form and with self-ratings checked would then appear somewhat as on page 264.

MAN-TO-MAN SELF RATING SCALE[1] (Abbreviated form)

	(1) Religious Qualities		(2) Skill in Teaching		(3) Skill in Managing		(4) Team Work Qualities		(5) Qualities of Growth		(6) Personal and Social Qual.	
		self		self		self		self		self		self
Best (38)... ..	Miss S		Miss X		Mr. C		Miss X	✓	Miss M		Mr. R	
Above av. (30)...	Mr. Y		Mr. A	✓	Mr. A		Miss M		Miss N		Miss C	
Av. (22).....	Miss B		Miss M		Miss D		Mr. H		Mr. P	✓	Miss D	
Below av. (14)...	Miss D	✓	Mr. L		Miss F	✓	Mr. A		Miss E		Mr. G	✓
Poorest (6).....	Mr. O		Miss Z		Miss N		Mr. G		Mr. O		Miss Z	
Self (total)... 102		14		30		14		38		22		14

According to the ratings checked on this scale the individual rated aggregates a total of 132 points. Since the "best" teacher scores 228 points (6x38), the "above average" teacher 180 points, the "average" teacher 132 points, the "below average" teacher 84 points and the "poorest" teacher 36 points, it is possible to say that, according to this checking, the one whose rating appears on the scale as 132 points ranks exactly at the average.

[1] After Rugg.

In applying this (or any other) comparison scale it is to be kept in mind that the results probably have in them a considerable degree of unreliability. This unreliability arises, (1) from the fallibility of our judgment of just what person to choose to represent "best," "poorest," and so on, among teachers of our acquaintance, and (2) from at least an equal degree of fallibility of judgment in determining which of the five scale-persons for any particular quality—we, ourselves (or another person whom we are rating), are nearest like. In spite of these chances of error—however, a self-estimate (or the estimate made of another) probably has a much higher degree of reliability than mere unanalytical impressions.

If, in addition to the bare terms "skill in teaching," "skill in managing," etc., detailed subheads are added under these rubrics, the value of this rating scale will be considerably increased.

The following Rating Scale, modified from Rugg,[1] will indicate some of the possibilities of this expanded form of the man-to-man scale.

[1] H. O. Rugg, "Self-Improvement of Teachers Through Self-Rating," *Elementary School Journal*, vol. xx, May, 1920.

MAN-TO-MAN RATING SCALE

I. Religious, or Spiritual, Qualities To what extent—	Best Teacher . . . (38)	Above Av. Teacher . . . (30)	Average Teacher . . . (22)	Below Av. Teacher . . . (14)	Poorest Teacher . . . . (6)
1. Does he possess positive religious convictions and beliefs?					
2. Does he so interpret religion in his own life as to win others to it?					
3. Do his character, speech, ideals, acts square with Christian standards?					
4. Is he socially-minded, unselfish, ready to serve others?					
5. Does he show growth in religious interest, knowledge, and influence?					
6. Is he a loyal, dependable member of his church?					
Self—Average for I					

II. Skill in Teaching To what extent—	Best Teacher . . . (38)	Above Av. Teacher . . . (30)	Average Teacher . . . (22)	Below Av. Teacher . . . (14)	Poorest Teacher . . . . (6)
1. Does he know the subject matter of his own and related fields?					
2. Does he select subject matter effectively for class reading and discussion?					
3. Are his aims of teaching clearly defined?					
4. Is he skilful in conducting class instruction?					
5. Has he insight into how children learn?					
Self—Average for II					

III. Skill in Managing To what extent—	Best Teacher . . . (38)	Above Av. Teacher . . . (30)	Average Teacher . . . (22)	Below Av. Teacher . . . (14)	Poorest Teacher . . . . (6)
1. Does the work of the class proceed smoothly and effectively toward the accomplishment of its aims?					
2. Do the children respond naturally and spontaneously to classroom procedure?					
3. Does order or discipline spring out of the work itself or is it maintained by compulsion or suppression?					
4. Is necessary routine, as passing materials, moving to the blackboard, etc., economically organized and carried out?					
5. Are the materials and equipment for the use of the class effectively arranged?					
6. Are physical conditions, such as heat, light, and ventilation, properly controlled?					
Self—Average for III.					

IV. Team Work Qualities To what extent—	Best Teacher . . . (38)	Above Av. Teacher . . . (30)	Average Teacher . . . (22)	Below Av. Teacher . . . (14)	Poorest Teacher . . . . (6)
1. Does he cooperate with other teachers in the general activities of the school?					
2. Is he loyal to the administration of the school and to all colleagues?					
3. Does he plan and work for the good of the entire school organization?					
4. Do his pupils voluntarily go to him for advice and conference?					
5. Does he go out of his way to advise and help students?					
6. Does he acquaint himself with home conditions of pupils, where this will be of help?					
7. Does he participate in community activities, etc., of the school?					
8. Are required records and reports in on time and in good form?					
Self—Average for IV					

V. Qualities of Growth To what extent—	Best Teacher . . . (38)	Above Av. Teacher . . . (30)	Average Teacher . . . (22)	Below Av. Teacher . . . (14)	Poorest Teacher . . . . (6)
1. Does he read general and professional literature in his field of instruction?					
2. Does he prepare in detail for individual lessons?					
3. Does he attend summer courses, evening courses, or other forms of instruction in his field?					
4. Does he show initiative in advising new methods or in experimenting with methods suggested by others? . .					
5. Is he open-minded and cooperative toward plans or suggestions for improvement in school organization? . . .					
6. Does he contribute to discussions or writing for teachers' meetings or teachers' publications?					
Self—Average for V					

VI. Personal and Social Qualities To what extent—	Best Teacher....(38)	Above Av. Teacher....(30)	Average Teacher....(22)	Below Av. Teacher....(14)	Poorest Teacher....(6)
1. Does he possess charm and attractiveness of personality?					
2. Does he meet people easily and attract them to him?					
3. Does he recognize the importance of trimness in dress and general appearance?					
4. Is he sensitive to social proprieties?					
5. Is he over impressed with his own ability?					
6. Is he effective in conversation or in conference?					
7. Is he tactful in dealing with pupils, and patrons?					
8. Does he carry through to the end, projects which he started?					
Self—Average for VI					
Self—Final rating					

Computing the score. The score for each of the six groups of qualities is to be computed separately, as follows: Suppose that for group 1, the person is rated in quality No. 1 equal to "above average" (30); quality No. 2, "average" (22); quality No. 3, "average" (22); quality No. 4, "below average" (14); quality No. 5, "poorest" (6); quality No. 6, "below average" (14). The sum of these six scores is 108, an average of 18 for the whole group, or a station midway between "average" and "below average."

When the average score for each of the six groups of qualities has been found, these averages are to be added and the average for the whole found. Suppose, for example, that the average for group I is 18; for group II, 24; for group III, 16; for group IV, 15; for group V, 12; for group, VI, 13. The sum of these scores is 98 and the average of them is $16\frac{1}{3}$. On the aggregate of qualities necessary to efficiency in teaching as listed in this scale the person rates slightly better than "below average."

Pupil Achievement Tests as Measures of the Teacher's Efficiency

Since all teaching has for its objective the causing of pupils to learn desired materials or reactions, it is, of course, evident that the ultimate test of teaching is the extent to which pupils improve. Says Kent,[1] "All the teacher's work, including every factor of it, should be considered; but these factors should be considered *only with respect to what they contribute toward educational results in the children under her care.*"

[1] R. A. Kent, "What Should Teacher-Rating Schemes Seek to Measure?" *Journal of Educational Research*, vol. 11 (1920).

Thorndike defines education as "producing desired changes" in the individual. From this point of view it is a short step to the conclusion that "a teacher's merit is directly proportional to the changes he engenders in his pupils." No matter what rating or scores he may give himself or be given by his supervisors, these are significant only when checked by the effects the abilities measured produce in the life and growth of the pupils.

Limitations of tests measuring pupil achievement. Very practical difficulties lie in the way of measuring the efficiency of the teacher through measuring the progress of the pupils.

(1) *It is impossible to measure all the outcomes of the teacher's instruction and influence.* Skills in certain tool subjects in general education, as in the operations of arithmetic, rate and comprehension in reading, speed and legibility in handwriting, are easily measured, and standardized tests are available for this purpose. Likewise, it is possible to measure with more or less of accuracy the amount of information possessed, as in history, geography, science, religion, or any other field where the appropriating of facts is an important part of the educational procedure. Both in general education and in religious education, however, there are areas of development which escape any measures that have been devised, or that probably can be devised. There is, for example, no way of measuring the amount of the *enlightenment* that may come from the grasp of a fruitful new idea. There is no way of measuring the *impulsion* that arises from a worthy ideal that springs into being from the reading of a poem or the study of a great deed. There is no way of measuring the broadening and uplifting of life that results from the de-

claring of allegiance to the Christ as pictured in the Gospels or experienced in the heart. We may measure growth in knowledge and skill, but ideals, loyalties, convictions are too intangible and elusive to bring under the restraint of medians, deviations, and correlations.

(2) *In some measurable fields, as those of certain knowledges and skills, suitable instruments have not yet been developed.* In the field of general education great activity has existed for a decade in the standardizing of school achievement tests. Such measures now exist by the score, and cover practically every subject from the kindergarten to the college. In the field of religious education only a beginning of such tests has so far been made, most of these dealing with knowledge of the Bible, or with personal traits as defined by the ethical virtues.

(3) *The quality and equipment of the pupils themselves are to be taken into account.* Not all children are equally capable of improving. Intelligence tests show appreciable percentage of ability of so low a grade as to be unable to develop under methods suitable for the average of the class. Approximately ten per cent of the cost of teaching has been estimated to go to *re-teaching* the repeaters who cannot keep up with their grades. Naturally, it would be unfair to judge the efficiency of a teacher by the progress made by the subnormal group.

Added to this, especially in church-school classes, is the fact that many children lack all background of training or information required as a basis for instruction. They have not been taught religion in the home, and have been taught so poorly or so little in the Sunday school that they are quite devoid of a proper

"apperception mass." They are much in the same state as would be the public-school child who might enter a class in history without having first mastered the mechanics of reading.

(4) *Unsuitable curriculum materials may make proper progress by pupils impossible no matter what the quality of their teaching.* If, for example, the children of a public school show, when given standardized tests, that they are deficient in arithmetic, we are not justified without investigation in placing the whole blame on the teacher. It may be that the materials taught in arithmetic are not suitable to their purpose, or that the course of study requires that matter shall be taught which is too hard or too easy for pupils of that particular age and grade. So in the teaching of religion. If we find that our pupils know little of the Bible, or make little application of its teaching to their lives, we may find the explanation quite as much in the fact of a "uniform" curriculum, or other unsuitable materials, as in the teaching.

(5) *Inadequate time given to any subject in the school program will be reflected in the pupil's lack of progress.* Arithmetic or geography could not be pursued satisfactorily in the public schools on a program of one twenty or thirty-minute class period a week. Neither can religion be fruitfully studied on this basis in the church school, and teachers should not be charged with that part of the meagerness of results which is due to this limitation.

Achievement tests in religion. Only a beginning has been made in the application of achievement tests in the field of religious education. Let it be repeated that many of the finest values in religion can never be directly measured—can never be revealed by any

formal tests. Important among the results of religious instruction which *can* be measured is the pupil's knowledge of the Bible. Even for this purpose, however, thoroughly standardized tests do not yet exist. Perhaps before such tests can be standardized we shall have to come to a better agreement, as religious educators, concerning the educational value of biblical materials; that is, as to what elements of the Bible should be taught and what omitted from the teaching of children, and as to what particular sections of the Bible should be taught at various ages.

Typical of recent attempts at providing scales for testing biblical knowledge are the following:[1]

Biblical Quotations

Directions: Draw a line under the name of the person whom the Bible records as using the words of the quotations given below.

Example: "A certain man went down from Jerusalem to Jericho."

Peter, Jesus, David, Paul.

1. "Blessed are the merciful, for they shall obtain mercy."
   David, Jesus, Isaiah, Paul.
2. "He maketh me to lie down in green pastures."
   John, Samuel, Jacob, David.
3. "Wist ye not that I must be about my Father's business."
   Joseph, Saul, Jesus, Timothy.
4. "Am I my brother's keeper?"
   Peter, Reuben, Cain, Esau.
5. "Speak, for thy servant heareth."
   Isaiah, Jacob, Daniel, Samuel.

[1] It is to be noted that the samples given cover only certain aspects of biblical knowledge, and that a wider test than these afford is required.

6. "Choose ye this day whom ye will serve."
   Joshua, Elijah, Gideon, Ezra.
7. "Behold the Lamb of God that taketh away the sin of the world."
   Paul, John Baptist, Peter, Stephen.
8. "A new commandment I give unto you, that ye love one another."
   Thomas, Philip, Jesus, John.
9. "Silver and gold have I none, but what I have that give I thee."
   Lazarus, Elijah, Peter, Job.
10. "Teacher, what shall I do to inherit eternal life?"
    Nicodemus, Mary, Young lawyer, Peter.
11. "Who is this that even the winds and the waves obey him?"
    Disciples, Scribes, Priests, Levites.
12. "Yet forty days and Nineveh shall be overthrown."
    Jeremiah, Daniel, Jonah, Nehemiah.
13. "In him was life and the life was the light of men."
    David, Simeon, Thomas, John.
14. "He was despised and rejected of men."
    Matthew, Isaiah, Amos, Peter.
15. "I know that my Redeemer liveth."
    John, James, Jesus, Job.
16. "Bear ye one another's burdens and so fulfill the law of Christ."
    Paul, Jesus, Philip, John.
17. "Entreat me not to leave thee, and to return from following after thee."
    Peter, Ezra, Ruth, Aaron.
18. "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."
    Matthew, Dorcas, Paul, Job.
19. "Every good gift and every perfect gift is from above."
    David, James, John, Paul.

To What Bible Characters do the Following Expressions Found in Literature Refer:

1. "The Man of Galilee."
2. "He who yesterday sold his Lord for gold."
3. "The beloved disciple."
4. "She who was the mother of the race."
5. "The gleaner in the field of Boaz."
6. "The sweet singer of Israel."
7. "The great Tishbite who on fiery wheels rode to heaven."
8. "The weeping prophet."
9. "He who fought with beasts at Ephesus."
10. "Belgium's mighty neighbor coveted her vineyard."

Questions About the Bible as a Book.

1. How many books are there in the Bible?
2. Name the two great divisions or parts of the Bible.
3. How many books are there in the first of these divisions?
4. Which psalm is called the Shepherd Psalm?
5. What four books of the Bible contain the account of Jesus' birth, life, teachings, death, and resurrection?
6. Name a book of the Bible which contains the "Beatitudes?"
7. Who wrote the largest number of the books of the New Testament?
8. Which one of the four Gospels—Matthew, Mark, Luke, or John—has the least number of chapters?
9. Which book of the Bible was the Hebrew song book?
10. What are the names of the New Testament books? Give in order if possible.

11. Name five books of prophecy contained in the Old Testament.....
.....
12. Who wrote the book of The Acts?.....
13. In what two books are the Ten Commandments to be found?.....
14. Which book of the New Testament tells us more regarding history of the early Christian Church?.....
.....
15. What one thing (topic or theme) is most talked of in the thirteenth chapter of First Corinthians? .....
.....
16. In what language was the Old Testament first written?
.....
17. In what language was the New Testament first written?
.....
18. Name three books of the Bible which consist wholly or largely of poetry.....
19. Which version of the English Bible has been used longest?
.....
20. Name the five books which together are known as the Pentateuch?.....

The Church and Its Teachers

The teaching function in the modern church is greatly neglected. The Protestant Church depends on voluntary, gratuitous teaching for the educating of its young in religion. No standards for the teacher are enforced except reputation for common morality and decency of character. Little money is spent to provide classrooms or suitable equipment. To provide the pupils with textbooks and necessary working materials such as are taken for granted in general education is the exception rather than the rule. Through childhood and youth is the critical period in spiritual development, and though the educational method is the only

method that will work successfully with the young, the teaching of religion is looked upon in the general policy of the church as incidental and secondary to preaching directed to adults. Though as a Christian society we affect to believe that religion is of supreme importance to the individual and society, and though it is conceded by all modern educators that religion can be successfully inculcated through teaching, we do not even as a rule include our church schools in the regular budget of the church; we do not train our ministers as religious educators but mainly as preachers; we do not standardize the schools of the church and the teaching that goes on in them.

Central importance of the teacher. As go the teachers of religion for the twentieth century so will go the Christian Church, for with all the talk about "prophetic" preaching, and with all the laudable attempts at spiritual leadership from the pulpit, twentieth-century society will not be saved to Christian standards in that way. The method of motivating life has changed. Character is formed and habits organized much earlier in life than a century, or even half a century, ago. The influences that play upon the growing individual from school, from books, from the press, from moving pictures, from the radio are so multiform and so powerful that they vastly outweigh the appeals from the pulpit—even if youth came within hearing of the pulpit, which for the most part it does not do. Besides this, *our definition of religion has so changed, so grown more practical and meaningful and rich, so come to include the whole scheme of life and way of living, that there is no way to make this new definition effective except to build it gradually, steadily, continuously into the growing structure of life from*

infancy on through the plastic years of development. The spiritual destiny of the future is in the hands of the teachers of the church.

Questions for Study and Discussion

1. Consider making a more detailed list of the functions of the teacher than that given in the chapter.
2. We have more than twice as many teachers in our Sunday schools as in the public schools of the United States, though there are only about eighty percent as many pupils in the Sunday schools as in the public schools. Do you think we have too many teachers for the best work in the Sunday schools?
3. What is your estimate of the relative importance of teaching and preaching in carrying out the functions of the modern church?
4. It was found in the Indiana Survey that the average Sunday-school teacher possesses scarcely more than a common-school education. Do you think that the church can build an effective program of religious training on this basis?
5. The survey just referred to showed that the major part of the teaching in the church school is done by those of rather mature age or by the very young. What do you judge are the reasons for so few teachers who are in their early manhood or womanhood? To what extent do you think the age factor conditions success in teaching?
6. Make a list of the qualities necessary to successful teaching which it is difficult or impossible to measure by the score-card method.
7. Show the advantages and disadvantages of rating teaching efficiency by comparison with ideal standards; by comparison with other teachers as in the man-to-man scale.
8. Outline the explanation you would make to a group of

teachers showing the advantages that might come to them through careful self-rating on the basis of a score card, or a man-to-man rating scale.

9. Try rating yourself by the score-card method as given in this chapter, and also by the man-to-man scale and determine which method is preferable.

10. After familiarizing yourself with some of the tests of pupil achievement used in the public schools, consider whether it would be possible and desirable to develop similar tests for use in the church schools. What tests for measuring pupil progress in the church school are now available?

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PART TWO

APPLICATIONS TO CLASSROOM PROCEDURE

CHAPTER XI

CLASSROOM PROCEDURE

In order to succeed in the classroom the teacher must have (1) a knowledge of the pupil's interests, needs, and capacities; (2) a mastery of the materials to be employed; and (3) an understanding of the general and specific aims to be achieved. Added to this, the teacher must become adept in the technic of classroom procedure, which involves three basic factors, namely, *planning the lesson, conducting the recitation, and directing the pupil's study.* The purpose of this chapter is to discuss the underlying principles of classroom technic with a view to aiding the teacher in developing skill in these factors.

Planning the Lesson

A definite plan of procedure for each lesson is essential to the teacher's success in the performance of his task. Its purpose is (1) to aid the teacher in discovering the pupil's needs and problems; (2) to help him in the selection and use of materials that will serve to meet those needs and problems; and (3) to guide his procedure in the classroom, as he teaches the lesson.

Constants of the lesson plan. No single pattern could be outlined after which all lessons could be planned, for this would tend to make teaching mechanical and stereotyped. However, there are certain elements, or *constants*, that should be found in every lesson plan where effective teaching and positive learning are to take place. These *constants* will be

considered here in detail in order that their place in the lesson plan may be made clear.

1. *Definition of aim or purpose.* The teacher's first step in planning a lesson is to formulate an aim or purpose in terms of what he desires the lesson to accomplish in and for the pupils. The learning process is centered in the pupils, and the aim or purpose of each lesson, defined in the light of their needs and problems, is best stated to include the following concepts:

(1) The *knowledge* to be acquired by the pupils.

(2) The *attitudes*, *interests*, *ideals*, and *motives* to be appealed to and to be developed by the lesson.

(3) The *results* to be achieved in daily living in terms of *habits* or *skills*.

Not all lessons will emphasize equally all three of these factors. Some lessons are taught chiefly to provide the pupils with certain facts essential to the mastery of new truths. Others seek primarily to develop enthusiasm for causes, to arouse interest in certain situations, to cultivate appreciation for beautiful music, pictures, or personality. Still others stress the conduct or activity phase of Christian living. However, in a unit of lessons all three of these elements should receive equal consideration in order to make possible a well-rounded character development in the pupils.

2. *Selecting materials.* The second step in the plan lays out the instruments by means of which the teacher proposes to accomplish the aim sought. In some cases this means selecting materials, biblical references, or stories, extra-biblical stories, poems, music, pictures or models, to enrich and supplement that which is found in the prescribed course of study. In others it leaves the teacher free to select all the materials to be

used with a given class. In either case the materials must be selected in accordance with the aim sought, not for their intrinsic worth solely, but primarily as a means of promoting the pupils' religious growth. In order to make available to the pupils a growing body of knowledge, the lesson should encourage the pupils to engage in their own research, and should help them to develop initiative and skill in the selection, evaluation, organization, and use of materials, that will aid them in meeting the problems of their everyday life. "Subject matter is not something to be stored in the mind. It must be turned over into action, with the purpose of modifying conduct. Useless subject matter clogs the stream of life, it litters the work shops of experience, it is nauseating to the pupils, and degenerates educational practice. Among the many things that may be taught, only those should be taught which will be of importance in solving the problems and satisfying the real needs of the pupils."[1]

3. *Procedure.* Involved in the third step is the *teaching* of the lesson itself. Here it is the teacher's task to discover needs and problems, realized or unrealized in the experience of the pupils. It may be that (even unaware to themselves) they are facing crises in their lives, or, on the other hand, that they are acutely aware of some deficiency—mental, moral-social, physical, or religious. Perhaps they are eager to discover new truth, to gather a body of facts that will help them more adequately to meet the demands of life upon them. It will be necessary for the teacher *to know* his pupils in order to help them discover and define their own needs, in order to help them to meet successfully those needs.

[1] *Methods of Teaching*, by W. W. Charters, p. 38.

(1) *The plan of approach.* The start given to a lesson determines in no small degree its outcome. *Teaching must begin where the pupils are,* and find a point of contact in their experience. The approach to the lesson serves to discover and define the pupil's needs, to unify the interest of the group, and to prepare the way for what is to follow. Therefore it must be carefully planned and prepared in advance by the teacher, if its complete function is to be achieved.

The approach usually should be so conducted as to secure active participation on the part of the pupils and not consist mainly of a short lecture by the teacher. An enthusiastic discussion based on carefully prepared questions, a review of the preceding lesson, if it is connected with the present, and the introduction of pictures, models, or even music at the beginning of the lesson may serve to establish a point of contact between the pupil's experience and the material to be studied.

It is especially important that young children be made acquainted with the difficulties to be encountered in the new lesson, or serious misunderstanding may result. These difficulties may be in terms of new and unfamiliar words, situations, or customs.

Always with every group teaching must be centered in and around the interests, needs, and problems of the pupils, and in the approach to the lesson those interests, needs, and problems may be discussed, and their relation to the lesson made clear, so that the means for meeting them may be used successfully. "The perplexing situation must be sufficiently like situations which have already been dealt with so that pupils will have some control of the means of handling it. A large part of the art of instruction lies in making

the difficulty of new problems large enough to challenge thought, and small enough so that, in addition to the confusion naturally attending the moral element, there shall be luminous familiar spots from which helpful suggestions may spring."[1]

(2) *Presentation.* When the point of contact has been well established between the pupils' experience and the materials, the body of the lesson should follow. The specific type of teaching[2] to be used in teaching the lesson must be determined first, by the aim sought, and second, by the nature of the materials to be presented.

As far as possible in teaching the lesson the maximum of pupil participation should be secured, for learning takes place most effectively through directed and purposeful activity on the part of the learner. Such participation should be in the nature of bringing in reports on assigned topics or investigations, engaging in manual or dramatic activity, or taking an interested part in the class discussions, for various types of teaching may be used in presenting the lesson; such as problem-project, manual activity, dramatization, discussion, or story-telling.

4. *Conclusion.* The fourth and last step in the lesson plan is the formulation of definite conclusions as a result of the lesson studies. Such conclusions must be defined in terms of the aims sought, that is in terms of

(1) The specific knowledge gained through the study of the lesson.

(2) Ideals, attitudes, interests, and motives appealed to and developed in the lesson.

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[1] Democracy and Education, by John Dewey, p. 184.

[2] See Chapter IX.

(3) The specific results of the lesson to be expected in the pupil's daily conduct.

In this part of the lesson not only should conclusions be *reached*, but the means suggested for making use of the conclusions in meeting the problems of daily living. It is not always to be expected that the conclusions of a given lesson are *final*. In many cases they can only be tentative, pending the securing of further facts bearing on the problem being considered, or the acquiring of more data as a result of their being tested in the actual experience of living.

The lesson plan illustrated. The following outline is included here to illustrate the method to be employed in planning a specific lesson:

1. *Age group*—Ten-year-olds.
2. *Lesson topic.* "The Good Samaritan," found in the *International Graded Lessons, Junior Series*, Year I, Part IV, Lesson 41.
3. *Aim or purpose:*
   (1) To help the pupils acquire the facts of the lesson story and to discover its meaning for their own lives.
   (2) To cultivate within them attitudes of kindness and service, embodied in the story.
   (3) To aid them in developing habits of gentleness and helpfulness as they engage in "good turns" toward their fellows.
4. *Materials:*
   (1) Luke 10. 25–37.
   (2) *The Life and Teachings of Jesus*, by Charles F. Kent, Section CXXXIV.
   (3) *The Rules of the Game*, by Floyd W. Lambertson, Lesson II.
   (4) *The Travel Book for Juniors*, by Helen Patten Hanson, Chapter XX.

(5) *The Dramatization of Bible Stories*, by Elizabeth I. Miller.
(6) *The Bible Play Work Shop*, by Rita Benton.

5. *Procedure:*
(1) *Plan of approach*, by means of questions in which the following points are made clear:
a. Who are our "neighbors"? (to be listed on the blackboard).
b. Why were the Jews and Samaritans unfriendly toward each other?
(2) *Types of teaching:*
a. *Story*—"The Story of a 'Good Turn,'" by Floyd W. Lamberton, found in *The Rules of the Game*, Lesson II.
(3) *Dramatization*[1]—After telling the story the teacher may direct the pupils in dramatizing it. If desirable, the dramatization could be presented in the Department Worship Service at some later date. The following outline may be used in dramatizing "The Story of a 'Good Turn.'"

(a) *Characters:*
The Samaritan.
The Stranger.
The Inn Keeper.
The Samaritan's family.
Guests at the Inn.
The Mob at Jerusalem.
(b) *Scenes:*
1. Early morning at the home of the Samaritan as he is preparing to go on a journey to Jerusalem.
2. Toward evening of the same day, when the Samaritan comes upon the wounded stranger lying by the roadside.
3. At the inn.

[1] See Chapter XIV for discussion of technic to be used in dramatizing stories.

4. Near the gate of Jerusalem.

6. *Conclusion,* centering in the following questions:
   (a) According to this story, how are we to treat our friends? our enemies?
   (b) What are "good turns"?
   (c) What "good turns" can we plan and carry out this week—as individuals or as a class—toward our friends? toward those whom we do not consider our friends?

Conducting the Recitation

It is during the recitation that teaching actually takes place. Here it is that the lesson plan first begins to function, though achieving its full consummation only as it is worked out in the daily lives of the pupils. The recitation tests the teacher's ability to stimulate in the pupils a problem attitude of mind, to secure and utilize their responses, to acquaint them with new truth, and to vitalize truth already acquired by providing channels for its release into action.

The purpose of the recitation. Three purposes should control the procedure of and be accomplished in the recitation. First, *it should help the pupils to discover problems in their own lives, in their mastery of subject matter and in their desire to acquire new truth.* It should make them think, and think purposefully, aiding them in the formulation and expression of certain deep-felt needs, which the lesson may serve to fill. All too often religious instruction has had little relation to the experiences of the pupils. It has been characterized chiefly by its slavish adherence to the materials themselves, without making those materials minister in a vital and forceful way to the needs of the pupils. The recitation should serve to link religion with life, helping the pupils to seek in it an answer to

their questions, a solution to their problems, a stimulus to further purposeful activity. The recitation fails to advance the character development of the pupils in a wholesome, effective, and lasting way, unless it seeks thus to minister to their interests, needs, limitations, and problems.

Second, *the recitation should serve to put the pupils in contact with and in possession of new truth.* New truth is acquired in terms of what the pupils already know. Teaching must begin where they are. If the recitation first succeeds in bringing out problems and needs in the pupils' lives, it opens the way for the presentation of new truth to solve those problems and satisfy those needs. The new lesson may come to the pupils through physical activity, drill, problem-solving, or lecture or story by the teacher, but its final effectiveness is more or less determined by the extent to which the pupils actually learn by doing. Translated into the vocabulary of teaching types, the new lesson may be presented by means of project activity, dramatization, discussion, the preparation and presentation of reports on related topics, story-telling, manual activity or formal lecture by the teacher. To be vitally interesting and permanently valuable, the recitation must enlist the cooperation and participation of the pupils. However, in doing this it ought also to explain and make clear difficult points in the lesson.

Before this second purpose of the recitation is fully achieved it must develop within the pupils a technic of research and study that will make it possible for them to be adding constantly to their store of knowledge, to see with increasing meaning the relation between religion and life, and to solve their own problems, though not always under the direction of the teacher.

Thus the pupils will become seekers after truth, and as they become skillful in the application of that truth to the problems and issues of their daily lives, religion and all the values that inhere in it will grow in richness and meaning.

Third, *the recitation should provide a means of testing the pupils' attitude toward and skill in the use of truth that they have already acquired.* No matter how much freedom is found in the recitation, the element of testing should also be present. The pupils should be made to understand that they are held accountable for the mastery and use of the material covered in a certain course. One difficulty with church-school teaching has been that it has expected little of the pupils and has therefore received little. Doubtless many pupils have felt that their full duty was done when they were present in the class and "paid attention." This situation can be remedied only when religious instruction receives from the pupils the same high type of respect that pupils accord to their public-school work. But to deserve such respect religious instruction must make certain contributions to the life and development of the pupils, and exact in return definite evidence that religion is constituting an increasingly vital force in molding and shaping their attitudes, in stimulating their interest, and in determining their contacts and habits of living.

Testing in the recitation should concern itself with the pupils' methods and habits of study, and with their mastery of the material covered. It should extend beyond this, however, to discover to what extent religious instruction is affecting the pupils' attitude toward life in all its relationships and how it is controlling and directing their conduct. Testing the

pupils' knowledge of specific facts is not difficult,[1] provided the teaching has been done satisfactorily, and suitable forms of tests are used, but to test the pupils' use of that material in actual life is a very difficult thing. To find out how much loyalty has been generated by a single lesson or series of lessons is almost impossible, for it is hard to separate attitudes from their actual setting, or to discover to what extent those attitudes were already present in the pupils' life, if only in incipient form. Some notable efforts[2] have been made to test conduct reactions before and after the use of certain materials and activities in a course of training, but no thoroughly standardized tests are yet available. It is the teacher's task so to direct and control the activities of his class that the pupils may not only be successful in the mastery of the materials, but that they may be equally successful in putting those materials to work in their lives.

The technic of the recitation. How to conduct the recitation may be summed in the following principles:

1. A carefully worked out lesson-plan should determine the nature and course of the recitation.

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[1] The following tests have recently been devised to test biblical information or knowledge: Biblical knowledge Test A, Old Testament, by Whitley, Bureau of Publications, Teachers College, New York; Sunday School Examination, A, by Giles, State Department of Education, Madison, Wisconsin; Completion Test on Biblical Narrative, by Coe, unpublished. See also Chapter X, pp. 276-279.

[2] Consult *The Function of Ideals and Attitudes in Social Education*, by Voelker, Columbia University Press; also the following tests, "Multiple Choice Test of Religious Ideas," by Chassell and Chassell, *Indiana Survey of Religious Education*, Vol. II, George H. Doran Co., N. Y.; "Parable Interpretation Test," by Chassell and March, *Religious Education Journal*, December, 1921; "Test of Ability to Weigh Foreseen Consequences," by Chassell, *Teachers College Record*, January, 1924; *A Scale for Measuring the Importance of Habits of Good Citizenship*, by Chassell and Upton, Bureau of Publications, Teachers College, New York City.

2. In order to introduce variety and to maintain the pupils' interest, various types of teaching should be used in the recitation.[3]

3. The teacher should be careful in the use of any one type of teaching, that he does not use it to the neglect of others, and that he does not thereby deprive the pupils of the opportunity for growth and development through other forms of activity.

4. The cooperation and participation of the pupils should be encouraged and secured, in order that the recitation may be fully socialized.

5. The one in charge of the recitation, whether teacher or pupil, should sustain an attitude of courtesy and respect toward the members of the class, and they in turn, should sustain the same attitude toward him.

6. Each participant in the recitation should feel under the obligation of making well thought-out and carefully organized contributions, thus advancing the purpose of the recitation and avoiding an undue expenditure of time on irrelevant material.

7. Criticisms by both pupils and teacher should be given in a kindly, courteous manner, and should be accepted in the spirit in which they are given.

Directing the Pupils' Study

A frequent question on the lips of many teachers of religion is, "How can I get my pupils to study their lessons?" As a general thing, few pupils feel any responsibility whatever for making preparation for their classes in religion. The great majority feel that they have done their duty when they have been present at the class session. However, before religious instruc-

[3] See Chapter IX and Chapters XII–XVI for detailed discussion of various types of teaching.

tion can make any worthwhile contribution to the pupils, they must be led to see that it is worth study and effort, and their teachers in turn must find some satisfactory means of directing pupil study.

Making the assignment. The first step in directing pupils' study is for the teacher to make a clear and definite assignment of work. At this point many teachers fail, (1) because some teachers themselves have such an inadequate understanding of proper methods of study that they are unable to give their pupils sufficient, or the right kind of guidance in the preparation of their lessons; (2) others have failed to plan their work well enough in advance to provide their pupils with clearly assigned tasks to perform; and (3) almost all teachers give the assignment at the end of the class period in such a hurried and incomplete manner that scarcely any of the pupils have a clear notion of what they are to do. Until these three difficulties are overcome in the assignment of lessons, pupil study is bound to be unsatisfactory. A few general rules may be given to aid the teacher in making assignments sufficiently clear and definite as to facilitate pupil study. They are as follows:

1. Plan the work for each unit of study in sufficient detail to make possible clearly defined tasks for the pupils to perform in connection with each lesson. This will require preparation on the part of the teacher well in advance of each lesson, if the pupils are to derive the greatest benefit from the assignments.

2. Go over with the pupils the assigned task, raising in it new problems, making clear to them the aim and scope of the lesson, pointing out its difficulties, and relating the work to that which has preceded and that which is to follow.

3. Provide the pupils with adequate directions as to how to fulfill the assignment, how to analyze and outline the material in the text, how to prepare the written work, how to carry out the assigned activity, how to investigate new problems in connection with the lesson, and, finally, how to organize and summarize the complete preparation.

4. Choose the most propitious time for making each assignment. One could not say arbitrarily that the assignment should be made at any set time, either at the beginning or at the end of the period, for it should be made when it will mean most to the pupils, when it will serve best the interests of the problem being considered. It is highly important that sufficient time be given to making the assignment in order that the pupils may have a clear and definite notion of what is expected of them.

5. Make use of the assigned task in the planning and execution of the following lesson. Frequently teachers fail at this point, and their pupils lose interest in performing elaborate assignments that are never made use of or reported on.

6. Supply adequate motivation for study. When the lesson is presented and the assignment made from the standpoint of the pupils' needs, the pupils will find satisfaction and pleasure in performing the assigned task.

Providing a period for study. Many Sunday schools as well as week-day schools of religion have overcome the lack of preparation on the part of their pupils by setting aside periods specifically for study. Some Sunday schools have extended the time of their session to ninety minutes, using thirty for worship, thirty for recitation, and thirty for study. Some week-day

schools devote every other period to study, or a part of each period, when classes meet only once a week. All this is very good, but direction must be given to the study, if the period is to be profitably spent. It is not enough to provide a period for study, and then leave the pupils to their own devices, or leave their work undirected. If the study period is to be worth while, it must not only provide the pupils with time for study, but, just as important, with help in how to study.

The technic for directing pupils' study even in the schools has not yet been satisfactorily worked out, but the following outline[1] may be suggestive for use in the average church-school situation:

1. Secure as far as possible the atmosphere of study by providing proper light, heat, and ventilation; by avoiding distractions and by arranging in a convenient and usable manner the equipment for study: that is, blackboard, textbooks, reference books, Bibles, maps, paper, notebooks, pencils, etc.
2. Raise specific problems to be used as a point of departure in the lesson study. These problems, located in the pupils' experience, in their mastery of certain subject matter, or in their search for new truth, in their solution of life problems should be in keeping with the purpose and scope of the assignment.
3. Suggest material that will throw light upon the problems raised—the material itself and where it may be found.
4. Outline the mode of procedure to be followed in gathering data, deciding upon their relevancy, arriving

[1] Adapted from *The Supervision of Instruction* by H. W. Nutt, p. 185, "Outline for the Technique of 'Group Study.'" Used by permission of Houghton, Mifflin Company, publishers.

at conclusions and verifications; and help the pupils to develop increasing skill in their technic of study.

5. Secure the maximum initiative and effort on the part of the pupils, enlisting their full cooperation and participation in the study.
6. Give special attention to individual differences that are due to
   a. Sex.
   b. Age.
   c. Stage of mental or physical development.
   d. Previous training and experience in school, home, or church.
   e. Influence of economic and social conditions.
   f. Status of health.
   g. Specific difficulties and particular weaknesses in the mastery of the lesson.

Some such method of directing pupils' study, as has been outlined here is not only the most satisfactory and economical means of helping them to acquire correct attitudes toward study, but is also an effective method of securing their intellectual and social advancement. For approaching study from the angle of life problems helps pupils to meet not only the immediate situation with which they are confronted but life itself, with all its issues, problems, and needed decisions. However, the success of such a method of study depends to a very great extent upon the teacher. He must understand his pupils, know his materials, be sympathetic, yet scientific in his approach to the task of teaching, striving persistently and conscientiously to make the religion for which he stands a powerful force in the lives of his pupils.

Establishing contacts with the home. Even though

provision for study is made during the school session, it is highly important that contact be established with the pupils' homes, so that the teacher may aid the parents in directing the home activities of their children. When no time is allowed for study in the school session, it is doubly important that the teacher become thoroughly acquainted with the parents of his pupils, in order that he may win their full cooperation in his extra-school study program.

Through personal visits and letters and in group conferences the teacher may give the parents information as to what is being attempted and achieved in the class, the problems under discussion, the conclusions reached, the material studied and the sort of cooperation which is needed from the home. He will have achieved a great triumph when he has convinced them that help and direction given to their children in their study of religion is at least as important as help and direction given in their study of any school subject. The teacher of religion may very well look upon the home as a laboratory where experiments are being made in living together, in sharing, in practicing honesty, thankfulness, and respect for one another. For this reason the teacher of religion needs to build friendly and wholesome contacts with the homes of his pupils if he is to direct adequately the study program of his class.

Questions for Study and Discussion

1. Observe carefully a given school lesson, noting the extent to which the following points functioned in the teacher's plan and presentation:
   a. An aim defined specifically in terms of the pupils' needs.

b. A plan of approach so manipulated as to create in the pupils a "problem-attitude of mind."
c. Lesson types so selected and used as to call forth the maximum pupil interest and participation.
d. Definite conclusions pointing the way to their effective application in life situations.

2. Using the *constants* suggested in this chapter, plan a lesson to meet some one of the following pupil problems:
   a. How to spend Sunday—eighth grade.
   b. Should the United States enter the League of Nations—high-school seniors.
   c. How to treat representatives of different races in our community, school, church—some specific age group from fourth grade through high school.
   d. Choosing the right sort of vocation—high-school classes.
   e. Making the "Honor System" effective—high-school and college classes.
   f. Learning to say "Thank you"—kindergarten.
3. Consult the teacher's helps for one year of a given lesson series and in the light of this chapter evaluate (a) the aims, (b) the plan of approach, (c) the method of presentation, (d) the assignment provided for each lesson.
4. Observe the recitation period in a given Sunday-school class, noting carefully the extent to which the principles governing the conduct of the recitation, set forth in this chapter, are followed by the teacher.
5. Of what value in teaching is a clear and definite assignment of work? to the teacher? to the pupils?
6. Plan a period of directed study for a specific age group, using any lesson to be found in some one of the lesson series.

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CHAPTER XII

PROBLEM-PROJECT TEACHING

A PROJECT has been defined as "a problematic act carried to completion in its natural setting."[1] Teaching by means of projects helps the pupils to meet successfully the concrete problems of their daily lives; it relates learning to living. "Project activity" provides for an act carried to completion as over against the passive absorption of information, and to the development of the problematic situation demanding reasoning rather than merely the memorization of information. By emphasizing the problematic aspect it implies the priority of the problem over the statement of the principles and it makes provision for the natural setting of problems as over against an artificial setting."[2]

In spite of the fact that so-called problem-project teaching in some quarters has been carried to extreme, becoming, on the one hand, superficial and wasteful, and, on the other hand, mechanical and stereotyped, the method itself is bound to be given increasing importance both in general and religious education. As a means of teaching religion it has the following advantages:[3]

1. It derives its subject matter and technic from life situations, thus relating the school and its activities to the concrete problems of life.

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[1] *The Project Method of Teaching*, by Stevenson, p. 43.
[2] *Ibid.*, p. 89.
[3] Adapted from *Principles of Teaching Practically Applied*, by Minor, pp. 240, 241. By permission of the publishers, Houghton Mifflin Company, New York.

2. It provides a natural method of learning, making it possible for the pupils to gain under the most favorable circumstances that part of their religio-social inheritance which it is the business of the church school to give them; that is, the activity insures, if the method is properly used,

(1) A definite and attainable objective related to a life problem.

(2) Vigorous mental and, usually, physical activity.

(3) Trying and testing possible solutions to the problem.

(4) Sufficient time to insure the best results of the project activity.

(5) A motive for working.

(6) Satisfaction in achievement.

3. It challenges the ability of the pupils, appeals to their social, intellectual, and emotional interests and develops within them the desire to explore, investigate, find out new truths; the technic of project activity developed in the classroom is carried over into actual life.

4. It develops qualities of leadership in the pupils, thus becoming an instrument of democracy.

(1) It develops initiative and foresight.

(2) It cultivates efficiency.

(3) It encourages serious and sustained thinking, through consideration, selection, and use of materials.

(4) It imposes responsibility.

(5) It cultivates discriminating judgment and awakens a sense of values.

(6) It makes for self-reliance, self-direction, and self-control.

Problem–Projects Suited to Religious Instruction

Problem-project activity "may be concerned with

intellectual problems, with mechanical manipulations and constructions, with physical performances, with appreciations, or with a combination of any or all of these elements, with emphasis upon the social aspect of the situation both as to the worth of the project, and the way it is conceived and executed."[4]

As previously stated (Chapter IX), certain phases of religious instruction lend themselves admirably to project teaching. Typical of these phases are:[5]

Projects calling for the objective expression of an idea, purpose, or plan through some form of physical or social activity. One class in studying the Old Testament reconstructed various phases of Hebrew life and times. They made relief maps of Palestine, tracing on them in miniature important places and incidents in the development of Hebrew national life. They built villages on a small scale, and modeled household implements and furnishings such as the ancient Israelites might have used. They constructed a temple with its equipment, courts and topographical surroundings.

The dramatization of certain outstanding incidents in the life of the Hebrews added interest and value to the project, helping the pupils to appreciate the personal element in their study. They dramatized the story of Abraham giving Lot the first choice, the story of Rebekah and Isaac, of David and Goliath, of David and Saul and Jonathan, the stories of Ruth and Esther, and outstanding incidents in the lives of the prophets. Suitable scenery and appropriate costumes had to be

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[4] *Principles of Teaching Practically Applied*, by Ruby Minor, pp. 228-229. Used by permission of Houghton Mifflin Company, publishers.

[5] Adapted from "*The Project Method*," by Kilpatrick, Teachers College Record Vol. XIX, pp. 319–336.

provided, and a diligent study of the Bible text for these things and for exact quotations was necessary. All of this activity called for an immense amount of study and research on the part of the pupils, but with the result that they gained an insight into Hebrew life and times such as could hardly have been possible with any other method of teaching.

Another class in a mission Sunday school awoke to the need of certain equipment in their own school, whereupon they constructed sand-tables for the Kindergarten and Primary Departments. They made screens to separate the classes in their own department, and made a bulletin board for the entire school. They helped the men of the church to prepare a playground for the children of the community and earned money in various ways to provide a basket ball, volley ball and net, and a slide for the playground. However, their interest extended beyond their own Sunday school and included community and world relationships. For the pupils were as energetic in earning the requisite twenty dollars for a scholarship in an African mission school as they were in providing the needed equipment for their own playground. They had learned to serve their fellows and, under the skillful direction of their leader, they found it easy and enjoyable to express in concrete terms their religious ideals and attitudes.

Projects which seek to develop in the pupils a subjective experience as of æsthetic appreciation or emotional enjoyment. A class of high-school seniors made a study of Jesus' life and ministry as portrayed in great pictures. Another became interested in worship—what it is, and what it should mean to them. With the help of their leader they selected the most suitable

hymns they could find, that expressed their deepest religious feelings and aspirations. They wrote original prayers, searched for appropriate poetry, and discovered in the Bible gems that they had never known before. They planned and conducted their own department worship services and profited greatly from the enterprise.

Similarly, another group in a summer camp surrounded by the beauties and wonders of nature found in the Bible great passages that quickened and strengthened their love of nature—references to trees, stones, birds, the battling elements, and through it all the wonder and majesty of God.

Projects which seek to master some intellectual difficulty. Manifestly such projects in the field of religion are suited chiefly to classes of more mature age. For example, a college class might well devote itself to the harmonization of the Genesis creation stories with the findings of modern science. Study, reports, debates, discussions would greatly illumine this problem for young people and would help them to discover the true meaning of spiritual values and forces at work in this world.

Another group might be perplexed about the Bible itself, the question of authorship, inspiration, historicity, and ultimate function. They might make a study of the current views on all these matters and arrive at a finer and more meaningful appreciation of what the Bible really is, how it developed, and what its supreme function is in the world, that could hardly be possible without such a study.

Still another group might be interested in Christianity and its relation to modern problems. Perhaps they are having difficulty to reconcile the teachings of

Jesus with modern social evils, with war, with race prejudice, with ecclesiastical bickering and strife. A study, therefore, of Jesus' life, his times and his teachings might help them to take a Christian attitude on the great issues of the present hour, to the end that they would be able to engage intelligently and efficiently in the great task of building on earth the kingdom of God.

Projects whose purpose it is to enrich experience through the gaining of new information, broadening of knowledge, or storing of memory with desired materials. This form of project is chiefly concerned with laying foundations which will serve later experience. It seeks to build up a usable body of experience, an apperceptive mass capable of functioning in many directions, a background of culture that will find expression in all of the many relations of life. Projects of such sort readily suggest themselves in connection with gaining a knowledge of the Bible and other forms of religious literature, storing the memory with valuable biblical passages, learning the great religious poetry both in and outside our hymnology, extending and deepening the understanding of what Christianity means, coming to an increasingly full and rich comprehension of Jesus as the revealer of the way of life.

Projects which seek to develop certain skills. These skills are usually not ends in themselves, but are meant to serve some higher purpose. Such, for example, is skill in what may be called the mechanics-of-using the Bible; ability to turn quickly to any desired book, the use of a concordance or a commentary or a Bible dictionary, the ready locating and finding of major biblical characters or historical episodes. Such also is skill in participation in the ritual used in worship,

skill in singing the church's hymns, skill in formulating and expressing original prayers, skill in directing or taking part in group meetings, or in recreational programs, or in any other form of social service or leadership. Opportunities are always at hand for projects of these practical sorts, calculated to encourage and train to proficiency in the doing of the things expected of good churchmen.

Developing skills through project activity must not end in the church, but should extend to and encompass all the pupils' relationships. "As the researcher of science or history serves neither self nor party, but the truth; as the true physician, when he faces disease, is guided neither by self-interest nor by opinions of the patient nor by popular conceptions of healing; as the faithful minister of religion endeavors to obey God rather than men, so the real educator, enduring (if need be) as seeing the invisible, leads forward into freedom a society that is fettered by selfishness and by institutionalized timidities. He leads society into freedom by leading children into it, and this he does by giving them *practice* in it. He lets free that within us that is ready to rebuke our selfishness, our partisanship, our institutionalism and dogmatism, our aloofness and class feeling, and the nationalism that stands in the way of the unification of mankind. This means, not freedom from law, but freedom through law and through the making of law. We grow free only as we extend and deepen the bonds that unify us—only as we think, plan, act, judge, and enjoy together."[6]

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[6] *Law and Freedom in the School*, by George A. Coe, p. 129. Used by permission of The University of Chicago Press, publishers.

Steps in Evolving a Project

Successful projects are not manufactured by the teacher; *they evolve naturally out of the life situations in which the pupils find themselves*. It is therefore necessary for the teacher to know his pupils, to live with them, to share their experiences, to understand their individual needs, interests, and differences, if he would employ the problem-project method of teaching in their religious instruction. For he cannot approach his class with the project planned in every detail and ready to present, but, rather, must he lead his pupils to discover in their own experience pressing problems, to work out tentative solutions and to arrive at a final and satisfactory solution that will function in their daily lives.

In the very nature of the case, then, problem-project teaching cannot be reduced to any mechanical or stereotyped *modus operandi*. However, while the direction it takes and the procedure it follows must be determined by the exigencies of the situation in which it is used, it evolves naturally through certain steps.

Preparation. Before project-teaching can be made effective the teacher must himself be thoroughly conscious of some problem in his pupils, experience, and then endeavor to make them conscious of it. "Instead of thinking of his task in terms of getting across a lesson out of a book, let him, like the physician, make a diagnosis of his patients with a view to discovering whether it is medicine or food that is needed, and just what definite prescription should be given. Let the teacher at the same time make himself aware of the program of Christian activity that is being carried on in the world, near or far. Let him also see how it might be carried further with the cooperation of his

own pupils and whether they would thereby gain desirable experience. . . . The teacher should then ask himself whether his pupils have interests which would serve as approaches to points of contact for securing their hearty entrance upon the needed activity-experience."[7]

The preparation for project activity must, therefore, be as varied as the pupils' interests. Such preparation might involve a review, summary, or organization of material already studied or the presentation of new material in story, report, or drill. Situations arising in dramatics, manual work or on the playground might constitute the basis for project work. Contacts with new social needs, such as would be afforded by visits to foreign communities, settlement houses, orphanages, children's hospitals or institutions for the blind or aged, might provide excellent preparation for the project activity of a vital and worth-while kind. Trips to the Art Institute might stimulate within pupils a desire to know more about religious art. Visits to well-planned and carefully directed worship services might help pupils to feel more keenly the weaknesses of their own worship service and to strive to improve them. The study of the Bible, the social meanings and applications of Christianity, social problems, moral issues, national and international relationships could produce very effective project activity, under intelligent leadership, for the term activity connotes more than the physical; it engages the whole of one's life, body and mind to the proposed enterprise.

Locating and defining a problem. One reason why

[7] *The Project Principle in Religious Education*, by Erwin L. Shaver, pp. 77-78. Used by permission of The University of Chicago Press, publishers.

religious teaching often fails to accomplish its purpose is the fact that teachers fail to find in the experience of their pupils the point of departure in their teaching. Witness the opening moments in a typical Sunday-school class, after the commotion attendant upon changing from worship service to class period has died down. The first question from the teacher, after admonitions to silence and requests for attention, usually is "What was the lesson about last Sunday?" After hurried searching through the quarterly to find the place, the pupils respond by reading the lesson title. Satisfied with that answer, the teacher then asks, "What is the lesson about to-day?" With the reading of its title, the lesson is launched, often in terms of the text slavishly followed, and not always related to the needs of the pupils. As a rule, any departure from the material is discouraged, and aside from incidental moralizing little attempt is made to meet the pupil's own vital interest and problems. In fact, such procedure does not elicit pupil problems, nor does it stimulate within the pupils a problem attitude of mind, which is quite essential to effective teaching.

If the first step in project-teaching has been satisfactorily taken, the pupils find themselves confronted with a problem-laden situation—some intellectual difficulty, a personal problem, a social need. The second step is to bring out in sharp relief the exact problem, related to the pupils' experience, which they can make the subject of investigation and activity. Here large freedom and initiative are to be left to the class. It is at this point that the unskillful teacher fails through taking from the pupils the joy of making their own discovery and formulating and reorganizing

the problem in their own thought terms. Such handling of this method cripples initiative and takes the very heart out of project-teaching.

In the midst of recognized problems the pupils naturally feel an urge to do something, but unless this urge is crystallized into a definite and workable purpose, nothing will come of it. Little good is accomplished in a Sunday-school class by merely discussing the pupils' reaction to a recent excursion into a foreign community in an adjacent city. These reactions *must be made the starting point of some purposeful activity* which will result in strengthened relationships of mutual good will and helpfulness between the pupils and their fellows in the foreign community.

For example, a class of intermediate boys in a suburban church arranged through their teacher for a basket-ball game with a team in an Italian church in the adjacent city. It happened that one of the Italian boys was quite badly hurt in a rather strenuous part of the game. His friends, accompanied by one or two of the suburban boys, took him home, and this visit to the Italian home proved to be the beginning of a very interesting project. The American boys were amazed at what they saw there; the poverty, the cleanliness, the suffering, the kindliness, completely overpowered them. They reported their observations to the class on the following Sunday and a committee was appointed to call that afternoon upon the boy hurt in the game.

At the class' mid-week meeting a report on the Sunday call was made. The boys had gathered much interesting data and enjoyed a delightful afternoon with their new friends. They discovered that the father was dead, that the mother was able to work

only a part of the time, that the three younger children were in an orphanage, and that the family was supported almost entirely by what the injured boy and his sister two years older were able to earn after school. They also learned that two older brothers had been killed in the World War, and that the family was proud of a noble ancestry in Italy.

When the committee reported their findings to the class, an eager discussion followed. All agreed that something must be done, and that they must help, but how? Many suggestions were offered, many questions were asked and several tentative plans discussed. Their problem was to provide help in such a way as not to hurt the pride or self-respect of those receiving it. They were trying to take the third step in evolving a project, which is to formulate a plan of procedure.

Formulating a plan of procedure. Once the problem is located and defined, the plan of action to be followed in the working out of the project required for its solution is the next step. Here again the class, under the leadership of the teacher, should formulate the plan of procedure. Indeed, herein lies no small part of the value of the project method. It is precisely because the child uses his own powers of mind in discovering the problem-laden situation, in locating and defining its central problems, and in formulating the project to be carried out, that this form of teaching grips the interest and trains the abilities.

Returning to our illustration, the boys tried to analyze their problem, to discover their needs and resources in deciding upon a plan of action. First of all, they realized that the mother needed money, also medical aid. The boy and girl, in view of their finan-

cial obligations, ought to have better-paying employment, but at the same time they must stay in school. The family needed more of the comforts of life—warm, suitable clothing, a more attractive and cheaper place to live, a picture or two, a comfortable chair for the living room and many other things.

Then the boys surveyed their resources. They had practically no funds in their treasury, so they decided to earn in various ways the money they wanted to give the Italian woman to meet her immediate needs. They remembered that the superintendent of the Intermediate Department was a social worker, so they called her into their counsel. She gave them much helpful advice and promised personal assistance in handling the case, for she was superintendent of the district for the charity organizations in which their new friends were living.

Various committees were appointed to look after the different features of the project. From time to time frequent meetings were held and reports were given on progress made. At no time was a personal contact lost between the boys and the Italian family. Without becoming offensive, they called often in the Italian home and each visit strengthened their friendship.

In such an intensely human situation the plan of procedure must necessarily be flexible, for the moment it becomes fixed beyond the point of change, it is apt to seem rigid and mechanical. In taking this third step of the project it is important that the work be constructive and economical, that so far as possible all the pupils be enlisted in it, that they be asked to help where they can render the most useful service, that their interest and enthusiasm be kept up, and that the result of their work be conserved.

Carrying out the plan. The test comes in carrying out the plan. However, if the three preceding steps have been carefully taken, the fourth is inevitable. Mr. Shaver lists the following *technic* involved in carrying through a project:

1. "Directing the pupils in the making of observations, investigations, and experiments, and assisting them in organizing reports of what they have learned for the benefit of the entire class.

2. "Organizing and leading extra-class experience of various kinds, as social and recreational life.

3. "At meetings of the group exercising skill in the telling of stories, using a variety of illustrative material, and giving information which the pupils cannot economically acquire by themselves. All this means the enrichment of the experience of the group.

4. "Leading the class in the exchange of experiences, by promoting discussion, asking thought-provoking questions, and hearing reports.

5. "Assisting the class to evaluate and sum up what it has discovered, and to appreciate the meaning of the experience.

6. "Guiding and directing those portions of the project at which drill is required."[8]

That is to say, the carrying out of the project plan means more than *doing things*. It requires intellectual effort as well as physical activity. It calls for periods of personal renewal and reinforcement. For example, the boys whom we have been discussing found out more about Italians in the few weeks of their project than they had ever known before. They studied

[8] *The Project Principle in Religious Education*, by Erwin L. Shaver, p. 82. Used by permission of The University of Chicago Press, publishers.

Italian history; they read stories of Italian heroes; they searched through current magazines for pictures and articles dealing with present-day Italy, its political and economic situation, its religious and social status, and the reasons why so many of its people emigrate to America every year. They also investigated the conditions of Italians in America, where and how they live, their attitude toward American traditions and customs, their economic, social, and religious status here, and whatever else they could discover of interest concerning them. While they were meeting first hand a few of the problems centered in one Italian family unadjusted to American life, they were also trying to think constructively about the whole immigration question and what could be done to solve it on a Christian basis.

To be sure, their judgments were immature, and their suggested solutions were more or less impracticable, but nevertheless, they did not fail, when confronted with one practical problem represented in their dealings with one Italian family, to demonstrate to the best of their ability their ideals of Christian brotherhood. For with the help of their teacher and the superintendent of their department they helped the Italian mother to meet her most pressing needs. They gave her clothing and helped to secure medical aid. They helped her to find a cheaper and more attractive home, and aided the older boy and girl to secure better-paying employment. In what material help they gave they tried not to pauperize the family, on the one hand, or to injure their pride on the other.

As Christmas time approached the suburban group, by this time including a girls' class, wanted to do something more personal for the family. They did not

shower them with quantities of food or with material gifts, but instead arranged with the superintendent of the orphanage to let the three children living there return home for the day. In the afternoon the two classes of boys and girls from the suburb called on the Italian family, and unostentatiously left small tokens of their good will—chiefly candy and fruit—and after a delightful time together they returned home feeling that for the first time in their lives they were beginning to realize what Christmas really means.

Criticism of results. There is no more important part of the project than the evaluation of its results by the pupils that carried it through. And when such evaluation does not take place the project may be considered incomplete. For in restating their problem and tracing the successive steps in its solution the pupils are given an opportunity to analyze and criticize the entire process, to discover mistakes in their mode of procedure, to see at what points they made wrong decisions and false moves, to check up on the use of time, energy, and materials, to find out to what extent each member of the group contributed to the enterprise, and especially to measure, as far as possible, the specific results or achievements of the project.

Very few plans in every-day life are carried through exactly as originally outlined. Especially is this true in all cases where the work deals with persons instead of inanimate things. The human variable must always be taken into account, the variable that exists in both the subject and the object of the plan. The thoughtful person, therefore, desires at the completion of his project to measure results, to estimate the success and value of his achievements, to note and learn

lessons from his mistakes, his failures, his successes. It is this quality that enables us to "learn from experience," to "select" from among our acts, to avoid repeating accidental errors.

Such treatment of the results of project activity is important also because it provides a basis for further work. A project that ends abruptly when its immediate purpose has been achieved, without furnishing incentive for other projects, is in some measure a failure, for it has not sufficiently related itself to the whole educational scheme. One difficulty with much of the so-called project activity is just this: it is fragmentary, perfunctory, detached, unrelated. It has not developed within the pupils a satisfactory technic for meeting *real* problems in the situations of real life.

In the case of our illustration it should be noted that when the immediate purpose of the project had been achieved in the Christmas party, the results of that particular project were analyzed and measured. The plan of operation was reviewed, a financial report was given, the contributions of each member were noted, points of strength and weakness in the procedure were considered, the final record was made, but the project had by no means come to its ultimate conclusion. In fact, the Christmas party proved to be the beginning of many more interesting activities in whose plans the Italians, as well as the Americans, shared. Broad human sympathies were cultivated, ideals of good will and brotherhood were stimulated, and many opportunities arose in which both groups had ample opportunity to express and demonstrate ideals of Christian service, awakened and developed through contact with each other.

No attempt will be made in this connection to out-

line projects for various age groups. Throughout the text many examples of project activity have been given, and in the present chapter sufficient illustration has been given to show the way in which projects may be used in teaching religion and how the activity may be carried on. Examples of project activity may be found in the following places in the text:

1. A lesson plan in which project activity is suggested, Chapter XI, page 285.
2. The technic of dramatization, Chapter XIV, page 364.
3. The use of manual arts, Chapter XV, page 376.
   (1) A study in the life of David Livingstone, page 384.
   (2) Making an illustrated story of the life of Jesus, page 385.
   (3) Collecting nature curios for use in the kindergarten, page 386.
   (4) Cultivating the Christmas spirit in children to whom Christmas has meant a time of *receiving*, rather than of *giving*, page 387.
   (5) Posters in religious instruction, page 392.
   (6) Scrapbooks on American life, page 393.
   (7) Map-work in the Sunday school, page 394.
   (8) Carpentry in teaching religion, page 397.
4. Training in social service, Chapter XVII, page 420.
   (1) Developing friendship with the Japanese, page 424.
   (2) Learning to serve in the local church, page 427.
   (3) Race prejudice in the kindergarten, page 432.
   (4) Suggested activities in social service, page 433.

Questions for Study and Discussion

1. What advantages does the problem-project method in teaching religion possess as compared with the lecture method? Drill? What disadvantages?
2. To what extent is the problem-project method practicable in the average church-school teaching situation? To what extent is it impracticable?
3. What modifications in physical equipment, teaching materials, and teacher training will be necessary before problem-project teaching can be used to the best advantage in the average church school?
4. To be an effective teacher according to the problem-project method what qualities must one possess? To what extent would such qualities make for better teaching in the use of other methods?
5. How may the problem-project method be used in teaching the Bible? List several life situations in which children and youth find themselves, and select suitable biblical material that might be used in helping the pupils to meet successfully certain problems growing out of those situations.
6. How may the problem-project method be used in memorizing biblical passages, hymns, or poetry? Give illustrations.
7. Observe carefully an example of problem-project teaching noting the following points:
   (1) The degree of pupil initiative and resourcefulness evident.
   (2) The presence of *disorder* in the classroom.
   (3) The relation of the teacher to the situation.
   (4) The mastery of materials or certain skills.
8. Criticize this teaching exercise in the light of the discussion in the foregoing chapter.
9. Plan a project in social service for a certain age group making use of story-telling, discussion, dramatization, and manual activity. Indicate the procedure involved in teaching each step of the project.

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CHAPTER XIII

TEACHING THROUGH THE STORY

No other art has had a more far-reaching appeal or a more universal influence in promoting truth and advancing culture than story-telling. Centuries before the earliest adventures and achievements of men were recorded on stone tablets or rude papyrus, story-tellers were recounting tales of heroism, chivalry, and goodness. Wherever people were gathered together—among wandering tribes of the desert, with armies marching into battle, at mart or fireside, there also was the story-teller revealing the wonders and mysteries of nature, unfolding simple truth, voicing the fears and hopes of the people.

Thus also was story-telling an important means of passing on from generation to generation the essential meaning of religion. Religious teachers of all time have made use of it in bearing their message to the people whose allegiance they sought. Jesus himself was the master story-teller and it is small wonder that the people heard him gladly, for he taught them in a language they could understand, couching his profoundest truth in stories from their everyday experiences. After him have come many other teachers who have striven to make religious truth vital and rich and meaningful through stories throbbing with human interest and pregnant with human appeal. Religious teachers of the present find in the story a potent means of vitalizing and vivifying truth, of making concrete human values, of crystallizing desir-

able virtues, of molding and shaping the ideals and attitudes of their pupils.

What is a Story?

A story may be defined as a succession of incidents or events woven about a central incident, event or plot, so completely organized and so graphically presented as to make a vivid impression upon the hearers. Differently stated, the story is made up of a plot centering in and developed by action, characters, conversation, and description.

The story plot. It is the story in simplest form, the story-stuff, which requires the manipulation of the literary artist to give it shape, color, and richness. Purpose and plan are both suggested in the plot, but it is only when these are vitalized through incidents, interlinked and complicated, that the plot begins to grip the imagination and stir the emotion of the hearers. This skeleton, called plot, requires elaboration, enrichment, organization, before it can become a story that will serve to awaken and cultivate within the hearers ideals, interests, sympathies, and develop drives and energies which find expression in conduct.

Certain qualities must be found in a plot, if it is to become the basis of a story worth telling. First, *unity* and *relevancy* of detail are essential. An involved, complicated plot may be handled well by the skillful story-teller only when its details combine to work out in a consistent and simple manner the story theme.

Second, *the plot must be possible of happening*, although it may be entirely fictitious and wholly imaginary. Lacking the element of plausibility, it loses its power as a story.

Third, a plot must be *interesting*, finding a vital

point of contact in the needs and experience of the hearers or readers, dealing, therefore, with the facts of life on the plane of those who are to profit by it. Abstract truths have little appeal to childhood, but when clothed in a gripping story, pulsating with life and action, those truths become rich in meaning.

Fourth, the plot of the story must lead to and culminate in a clear and unmistakable *climax*. The element of surprise is an important factor in working up to the climax of a story, but the possibilities of suspended interest must also be present in the plot.

Finally, it should be said that the story plot for purposes of religious instruction must not only possess these four characteristics already named, but it is highly important that it be *ethically sound*, introducing wholesome moral and religious ideals and values which will be possible of attainment in the lives of the hearers.

Characters. A story may have setting, incident, emotion, suspense, and climax, yet not be worth telling. For it must center in and around *personality*, in characters, whose limitations, weaknesses, failures, successes are not unlike those of its hearers. The characters of the story must live. They cannot be enshrouded in unreality or in incongruity, and hold any interest for the hearers. They may appear in an exceedingly realistic light or move on an idealistic plane, but in either case they must satisfy the needs of those who are to receive and profit by the story. One who is to tell stories for religious instruction will need to study his characters and become familiar with the situations in which they live, in order that he may understand the dynamic elements of their personalities and enter into a sympathetic understanding of their

problems. Only thus can he become so familiar with every phase of their being that he will be able to make them live before his hearers.

Unfortunately, many religious teachers introduce into their stories unnatural and unappealing personalities, believing, no doubt, that children should hear only about what the teachers conceive to be paragons of virtue. This is a mistake. A "good-goody" type of religion never awakens in children impulses, drives or tendencies to active participation in the Christian enterprise. Children scorn such false standards of religious conduct and shrink from becoming like unto the "paragon" so inanely pictured in this type of story. They are eager for and respond to examples of moral and physical prowess, kindness, generosity, and brotherly love revealed in the life of a red-blooded hero or heroine. Give them, by all means, such examples, and gratifying, indeed, will be the harvest in their everyday Christian living.

Conversation. There is no more vital element in the building of a story than the conversation. Children are not interested in lengthy descriptions or in detailed accounts of action. Rather do they prefer *to see* the characters in action, and *to hear* what they have to say concerning their experiences. Direct discourse, though essential to the effectiveness of a story, is exceedingly difficult for most story-tellers to produce. It is apt to become stiff and stilted or, swinging to the opposite extreme, to be too free and easy, even bordering on vulgarity, as an attempt is made to reach the plane of the children. The conversation should be woven into the narrative so that it comes to the hearers as a direct and spontaneous expression of the characters' feelings. Beauty and

charm of expression should ever be sought, together with that indispensable quality of simplicity, without which the story will have little appeal.

Description. Minute, expository description, if overdone, may prove disastrous to any story, for the hearers are chiefly interested in what the characters are doing and saying, and how the plot is unfolding rather than in detailed and painstaking description of scenes, delineation of characters, and analyses of motive or action. The story-teller who strives for vivid imagery, graphic impressions, and effective portrayal of events needs to know how to use description skillfully and at the same time conserve the interest and enthusiasm of his hearers.[1]

What, then, is a story? It is a distinctly human experience, shot through with personality and vibrant with life. To be sure, it must satisfy certain rules of mechanical form and construction, but, more than that, it must reach and *electrify* the mainspring of its hearers' personalities if it is to be effective as a story. And when the story has first taken possession of its teller's life, so that he sees it, feels it, and lives it, then, and only then, can he pass it on to others so that they too may see it, feel it, and live it.

The Story Structure

Much of the effectiveness of the story depends upon the mold into which it is cast, the framework upon which it is built, consisting of *introduction*, *succession of events*, and *conclusion*. A story constructed scientifically according to rigid rules of composition may

[1] For detailed discussion of the use of description in story-writing consult *The Short Story, Its Principles and Structure*, by Evelyn M. Albright, The Macmillan Company, 1907, and *A Manual of the Art of Fiction*, by Clayton A. Hamilton, Doubleday Page & Company, 1921.

result in a cold and uninteresting narrative. At least it is possible to produce such a studied effect that even a semblance of literary charm may be entirely lacking. On the other hand, utter disregard for the rules of composition which govern the building of the story structure, is bound to result in a story devoid of unity, coherence, and climax. One who writes or tells stories must be thoroughly familiar with the nature and function of the parts of a story, and he must be able to weave those parts together into a narrative that will produce unity of plot, unity of treatment, and unity of impression.

Introduction. It is the function of the introduction to give the setting of the story, to introduce the characters, to arouse the interest of the pupils and to prepare them for what is to follow. The hearers are eager for what is to happen in the narrative itself, and long-drawn-out descriptive introductions are apt to dissipate their interest. One teacher labored through three long paragraphs introducing what developed into an absorbing Christmas story, and wondered why her pupils were not in the least interested in the colorful language with which she described the soft, rolling meadows where grazed the sheep, and the low foothills topped with olive trees reaching up to the deep-blue sky above. She happened, however, to mention the fact that often robbers and wolves lurked in near-by caves and forest during the day, and then came skulking out at night to prey upon the flocks. With this the children sat up and began to be interested, feeling quite sure that, in spite of its bad beginning, the story would be worth listening to.

Another teacher began her story with a question, "Now children, I am going to tell you a story of a man

who was king of the Hebrews. Can anyone tell me who that man was?" Immediately the children began offering their suggestions. Some said David, others Samson and still others Jesus. Instead of focalizing attention and preparing the hearers for the story, this introduction only tended to dissipate interest and attention, making the teacher's task doubly difficult.

To begin a story with conversation, description or too much detailed action leading to the central action is hazardous. The introduction must be brief, concise, and to the point, including no elements not utilized in the body of the story, and at all times avoiding ponderous, flowery phrases.

The body of the story. It is the body of the story that the pupils are anxious to hear, but in order to produce the desired effect and to hold the attention of the hearers, the body must possess certain definite qualities.

First of all, as previously indicated, it must embody *action*, accomplished through swiftly moving and closely related incidents.

In the second place, it must possess a distinctly "human pull," so that it will grip the emotions, for, after all, its greatest appeal must be made to that area of personality. Every story, long or short, arouses positive or negative feelings. As the characters intensely feel love or hate, sorrow or joy; as they suffer injustice, hardship or pain, or as they emerge triumphant out of their difficulties, their feelings are in turn reflected in the emotions of the pupils.

In the third place, and of chief importance in the body of the story, is the element of suspense, high tension interest and a final release of that tension when the *denouement* is satisfactorily achieved, and the

climax safely and satisfactorily passed. The body of the story must move steadily upward, arriving naturally at an inevitable but unexpected climax. Says Stevenson of the body of the story: "The one rule is to be infinitely various—to interest, to disappoint, to surprise, yet still to gratify. To be ever-changing, as it were, the stitch, yet still to give the effect of an ingenious neatness."

Now, the climax of the story is fraught with serious difficulties, owing to the fact that in too many instances it is so completely overshadowed with cumbersome details and annoying anti-climaxes, that it does not stand out clearly and unmistakably as the point of highest interest in the story. It is true that the text of the story may be entirely free from these defects, but in telling it one may inject into his voice and manner slight touches or, in some instances, glaring imperfections—a smile, a frown, a shade of uncertainty, or an ill-timed gesture that immediately produce an anti-climax, making ineffective the real climax. Again a lapse of memory at this crucial point may be disastrous, and has led many story-tellers to feel that the climatic sentences and scenes should be memorized beyond any danger of forgetting.

The climax should never be forced or unnatural, nor should it be incongruous or unreal. Its strength lies in its very simplicity, sincerity, and naturalness. That which is false, mechanical, or forced has no human appeal, but that which partakes of the commonest experiences of pupils in their everyday contacts with moral, physical, and spiritual forces cannot fail to capture interest and arouse attitudes, ideals, and motives that will lead to conduct in keeping with the highest Christian ideals.

Conclusion. Few story-writers or tellers realize the importance of the conclusion, for many a good story has been ruined or rendered useless by a weak, insipid, ineffective ending. The religious teacher is perhaps the most frequent offender in this regard, for he feels under the necessity of drawing a moral, already made obvious in the story itself; others tack on summaries, personal reminiscences or observations which greatly detract from the story. It is interesting to watch the reactions of a group of children to such a method of story-telling. They seem to sense the moment that the story ends and the "sermonette" begins, and by the time the "sermonette" has been finished, the children have forgotten the story, or else have no further interest in it.

Like the introduction, the conclusion must be brief, concise, and direct. As the introduction serves in part to introduce the characters and the plot, the conclusion should dispose of the characters and unravel the plot. There must be no element of uncertainty or dissatisfaction in the ending. Children take courage in the anticipation that no matter what happens to their hero or heroine in the unfolding plot, all will come out right in the end. They revel in cheerful, happy endings in which wrongdoing is punished and goodness triumphs. In the very nature of things, only an instant should elapse between the climax and the conclusion. As has been aptly said, the body of the story is like a ladder that must be ascended rung by rung, but descended in a single slide. However, after that slide has been achieved a sentence or two is needed to add the final artistic touch to the narrative. There must be a finished air to the end of a story.

Selecting Stories for Telling

Much of the success of story-telling depends on the selection of suitable stories. In addition to knowing certain general principles of selection, one needs to be familiar with the sources of story material and the specific story interests of each age group.

Principles of selection. There are *four* general rules which should govern the selection of stories to be used in the religious training of children and youth. These are here briefly considered.

1. *The story must be worth telling.* Frequently much time and effort are expended in preparing and telling a story that does not justify that expenditure. One should analyze his material from every angle in order to determine its points of strength and weakness, its adaptability to the age group and to the occasion in which it is to be used, and its potential contribution to the moral and religious development of his hearers. Only that which is in every way suitable and that which will make a permanent contribution to the characters of the pupils should be used.

2. *The story should be suited to the interests, needs, and capacities of the age group to which it is to be told.* Selection must be made with the story interests of each group in mind, and the material should be adapted not only to the pupils but to the occasion as well.

3. *The story should embody some positive moral or religious value that can be put to work in the life of the pupils.* Its truth should stand out clearly, as it is embodied in the life of the central figure of the story. Grave danger is involved in attempting to teach positive moral and religious truth by means of characters that embody the negative aspects of that truth. Examples of injustice, wrongdoing and sordidness por-

trayed in a story, no matter how thrilling, cannot always, if ever, be depended upon to produce the opposite effect in the pupils. In too many cases these negative qualities are thus made attractive and desirable. It readily appears that such a practice among teachers, common as it is, is extremely hazardous and unwarranted.

4. *The story should represent the highest ideals of literature and expression.* Much has been said in defense of the use of colloquialisms and even slang in story-telling, but scarcely any of the arguments hold. When children's ideals are in the building and are at stake, care must be taken that suitable examples are set before them, and not the least important are the examples of speech. Furthermore, it is nothing short of sacrilege to reduce to popular street vernacular the language of Henry van Dyke's "A Handful of Clay" or Raymond MacDonald Alden's "The Knights of the Silver Shield," or other such literary gems. But how often this is done out of the ill-conceived notion that children are not able to understand or appreciate the stories as their authors have written them.

Sources of story material. We may look to three major sources from which stories are to be selected.

First, literature abounds in a great wealth of *traditional* material, dealing for the most part with the idealization of human experiences in the dim and distant past. Here we find presented in vivid and colorful language the relations of men with their gods, the eternal conflict between good and evil, with the inevitable punishment of evil and the triumph of good. It is needless to say that this material affords a rich source from which may be chosen stories that lend themselves admirably to our program of religious

instruction. To be sure, careful revision and adaptation will be necessary before they are ready for use, but how meagre would be our supply of stories, were it not for the fascinating narratives of an all but forgotten past—epic and lyric poems, folk tales, myths, legends, allegories, fables, parables, and fairy tales, comprising a wealth of material that is rich in meaning and deserving of a place in our curriculum. We have in mind here such stories as:

The Legend of St. Christopher, Bailey.
The Shepherd Who Didn't Go, Stocking.
Why the Chimes Rang and Other Stories, Alden.
The Wonder Book, Hawthorne.
Idylls of the King (from which King Arthur Stories may be adapted), Tennyson.
The Vision of Sir Launfal, Lowell.
Old Norse Stories, Bradish.
Twenty-three Tales, Tolstoy.

Second, *stories from life* constitute a fruitful source of material such as tales of adventure, biographical sketches, missionary stories, and stories of human achievement throbbing with life and vigor. Cuttings from literature and history may also be used effectively. Such stories may be found in:

Poor Boys Who Became Famous, Bolton.
Boyhood Stories of Famous Men, Cather.
Stories of Brotherhood, Hunting.
Knights of Service, Bradshaw.
Heroes of To-day, Parkman.
American Book of Golden Deeds, Baldwin.
The Rules of the Game, Lambertson.
Livingstone Hero Stories, Mendenhall.
Lamp-Lighters Across the Sea, Applegarth.

Stories from *nature* comprise the third source. These

are rich in possibilities for religious instruction. Indeed, one of the tasks of the teacher of religion is to relate his pupils to God's out-of-doors. Stories of animal and plant life, of the stars, of the elements will accomplish this in a satisfactory way. The following sources may be consulted for nature material:

Children's Story Garden, Bromwell.
God's Wonder World, Cobb.
Just-So Stories, Kipling.
Jungle Tales, Kipling.
The Spell of the Rockies, Mills.
Wild Animals I Have Known, Seton.
Birds I Have Known, Seton.

It should be said at this point that the Bible contains material of all three types. There is a richness of traditional lore, a wealth of stories from life, as well as an introduction to the world of nature that we can ill afford to neglect. Careful selection must be made, and before the stories can be told with their maximum effectiveness they must be put into language that children can understand and appreciate. Is it not true that if the same amount of time and energy were expended in the preparation of Bible stories as are devoted to the preparation of extra-biblical stories, our problem of *interesting* the children in the Bible would not be so perplexing? Of the many attempts to adapt Bible stories to the religious needs of children and to conserve the beauty and charm of the material, the *Bible in Graded Story*, by Clara Belle and Edna Dean Baker is commendable. This is published in four volumes as follows:[2]

Volume I—"The Good Shepherd"—Kindergarten.

[2] The Abingdon Press, New York.

Volume II—"The Good Neighbor"—First three grades.

Volume III—"The Golden Scepter"—Fourth, fifth and sixth grades.

Volume IV—"The Silent Builders"—Seventh and eighth grades.

Other books of Bible stories may be added here, such as:

The Garden of Eden, Hodges.
The Castle of Zion, Hodges.
When the King Came, Hodges.
The Syrian Guest, Rihbany.
The Syrian Christ, Rihbany.
How the Early Hebrews Lived and Learned, Bonser.
Followers of the Marked Trail, Frazier.
Tales of Golden Deeds, Moody.

Story interests of childhood. Not all kinds of stories appeal to all periods of childhood. We must bear in mind that growth in every direction—physical, mental, social, and religious—is the chief characteristic of childhood. As a child's world enlarges, his interests expand and his needs become more sharply defined. His stories must be suited to his growing interests, needs, and capacities.

During the earliest years, up to six years of age, stories have a deeper function than to keep little children amused and happy, for they help them to follow a connected line of thought, to increase vocabulary, to train memory, and to expand their store of ideas. Nursery rimes and jingles stir the child's imagination, minister to his natural love of rhythm, and store his mind with useful guides in daily living. In the following rime, the little child is given a simple lesson in how to act when "mother's asleep"—

"Mother's asleep, and I must keep
Still as a mouse around the house.
Quietest toys—make no noise.
Mother's asleep, and I must keep
Still as a mouse around the house."[3]

In picture stories truth is presented vividly and concretely to young children and as the story is told describing the picture the children are able to understand its meaning and to see its relation to their own experience. The one condition here is that the picture be truly descriptive of experience which little children can understand; such as Millet's "Feeding Her Birds," Plockhorst's "Christ Blessing Little Children" and Holmes' "Can't You Talk?"

Through nursery rimes, pictures, and stories little children are introduced not only to the world in which they live but the world of fancy as well. Thus commonplace experiences are enriched and simple lessons in kindness, helpfulness, and courtesy are learned. The child invests everything about him with life. He converses freely with animals, birds, trees, or flowers. All nature seems to respond to his imaginative touch as he moves about in his world of make-believe.

As the child hears stories of the loving heavenly Father his religious interests are stimulated and he is made ready to help the Father in his work. Few Bible stories[4] lend themselves to the religious instruction of young children, for the reason that much of the material deals with experiences unfamiliar to young

[3] *The Mother-Teacher of Religion*, Anna Freelove Betts, p. 124. The Abingdon Press.

[4] Consult *The Bible in Graded Story*, vol. I, "The Good Shepherd," by Edna Dean and Clara Belle Baker, which contains a collection of Bible stories adapted to the interests, needs, and capacities of early childhood.

children and unrelated to their problems. For the most part stories for this age must be chosen from the familiar experiences of the children's daily lives; they must also possess brevity, action, few characters, simple conversation, and a happy ending.

During middle childhood imagination holds a peculiar charm for the experiences of boys and girls. They are interested in fairy tales. They invent their own stories involving idealized characters—fairy princes or princesses, children in dire circumstances rescued at a crucial time through the benign providence of a fairy, a goddess, or a gallant knight.

Children six, seven, and eight are rapidly developing the power to reason and to solve problems confronting them. They are finding themselves in new situations involving new decisions, new relationships, new modes of action. Stories skillfully selected and told help boys and girls to meet these new demands. Not only are these children interested in fairy stories but also in the problems of their daily lives. They need, therefore, stories dealing with situations and interests similar to their own. Stories for this group must be selected for their ability to minister to the *real* needs of middle childhood, to stimulate a growing mind, to satisfy a hungry imagination, to offer satisfactory solutions to the increasing complexity of a child's life.

Religion should be presented to middle childhood in a positive manner as a life of loving service. These children respond readily to stories of their heavenly Father as their protector, friend and the giver of good gifts, even the best gift, Jesus. They delight in stories of Jesus, the friend and helper of little children, as the one "who went about doing good." They are easily

led into expressions of sharing, good will and thankfulness through stories depicting these virtues.[5]

With the dawn of later childhood comes a most significant interest in things as they really are. No longer will a girl shed copious tears over the ill-fortune of an imaginary chimney sweep, or the boy dream for hours of himself in the rôle of an almost divinely gallant knight; both turn to real life in search of new truth, for experience at first hand in untried paths. Stories of physical and moral heroism, of adventure, of service have a genuine appeal to later childhood, and should find their place in the curriculum of moral and religious instruction.

We may find such stories in the Bible, in tales of missionary adventure and achievement, in hero stories of men and women who have stood for ideals and served their fellows, and in the daily round of a child's experiences. In selecting Bible stories for later childhood, care must be taken that material chosen is within the experience of the pupils, and then presented with such vividness and reality that it cannot fail to make an indelible impression upon the boys and girls. To make Bible stories attractive to later childhood, the story-teller must put forth every effort to cause the Bible characters to live, and to portray their deeds in a realistic manner.

In the same way missionary stories dealing with adventure, travel, heroic deeds and achievement have a strong appeal to later childhood. Boys and girls thrill at the stories of David Livingstone and respond with enthusiasm to the brave acts of native

[5] A list of stories suitable for this age group may be found in *Primary Method in the Church School*, by Alberta Munkres, pp. 81–86. The Abingdon Press.

boys and girls, men and women in mission fields who are striving to live the Christian way. No finer lessons in Christian conduct can be found anywhere than in the wealth of missionary story material at our disposal.

The so-called "conduct" stories have an important place in later childhood. They may deal with the daily life of boys and girls or be borrowed from stories of the past; such as myths and folklore. In any case, the tales of heroism, bravery, loyalty, fair play, helpfulness and kindness help to make plain and concrete to later childhood the Christian way of living.[6]

Story interests of adolescents. If care is to be exercised anywhere in the selection of stories, it is most certainly needed in the selection of stories for adolescents. Our religious curriculum has failed to give adequate consideration either to the need for or the preparation of stories to be used with adolescent groups due no doubt to the unfortunate misconception that adolescents have outgrown stories. On the contrary, they not only need but delight in stories, although they abhor the sentimental and unreal quality often found in stories for their instruction. Rather do they respond in a very gratifying manner to stories embodying spiritual values, keen character analysis, a touch of romance and a strong element of realism, especially where ideals of self-control, service, and brotherhood are portrayed.

During adolescence the rougher instincts and feelings of childhood are supplanted by gentler instincts. Romance begins to develop and a hunger for the

[6] An excellent list of such stories, as well as Bible and missionary stories, may be found in *Junior Method in the Church School*, by Marie Cole Powell, pages 152–156. The Abingdon Press, New York.

subtler side of experience begins to awaken. Adolescents are eager for a higher type of heroism than they craved in childhood. They are stirred by deeper loyalties and aroused to keener emotions than before. Their stories must deal with romance and chivalry, with heroism and achievement on a high plane; and as they relieve the epics of the past their personalities are enriched and their sentiments purified.

Stories of achievement such as are to be found in the biographies of David Livingstone, Florence Nightingale, Alice Freeman Palmer, and Edward Bok fill youth with appreciation for the finer values of life and fire them with a determination to make some worthwhile contribution to the work of the world. The developing sex interest in adolescents presents a perplexing problem which may be in some measure solved by giving to boys and girls in stories the finer ideals and aspirations that should characterize the relationships of boys and girls. The problems of life and human relationships may thus be portrayed in a wholesome, natural way, free from morbid sentimentalism or vulgarity.

During this period the Bible should take on a new and fresh meaning as young people come to know the great characters there presented. Through stories or dramatic readings the lives and deeds of the prophets, the book of Job, the heroism of the apostles and the nobility of Jesus may be made real and attractive. Up to this time many adolescents have doubtless looked upon the Bible as a collection of incidents, a compendium of rules and regulations. Now is the time for them to appreciate its full significance, as they catch its spirit and realize its purpose as it is being worked out in the adventures and achievements

of its characters. Coming thus to know the human agents through whom God has been working out his purpose, may they be stirred to a keen appreciation of their part in God's great enterprise, and be better prepared to discharge their full responsibility in it.

Preparing the Story for Telling

After a story has been selected in the light of the story interests of the group to whom it is to be told and in accordance with the general principles of selection, it must be studied and practiced by the teller before it is ready for presentation.

Studying the story. This step in the story preparation involves painstaking effort. Many stories are so long that they need to be condensed, and others are so short that they require amplification before they can be told. Bible narratives like Ruth and Esther are too long and detailed for complete or satisfactory telling. On the other hand, only the barest outline or nucleus of a story may be found in an isolated verse or two, in a conversation or in an allusion to an experience on the part of some prominent Bible character. When one's imagination is allowed to play upon a situation such as is only briefly described in Mark 10. 13–16, Jesus blessing little children, an absorbing story is the result. Not only Bible stories but biography, nature lore, historical episodes, and daily experiences need to be prepared with extreme care before they can be told satisfactorily.

Every story must be carefully analyzed, organized, visualized, and felt before it can be passed on to the hearers with any degree of success. Not an incident, character or detail, either present or implied, should be overlooked. There are, therefore, certain funda-

mental steps in the study of the story and these are here briefly indicated.

1. *Analysis of the story material*
   (1) Discovering the plot or skeleton of the story.
   (2) Tracing the action movement by movement, step by step.
   (3) Delineating the characters, recognizing their contribution to the story through conversation and action.
   (4) Evaluating the description in the light of its contribution to the narrative as a whole.
2. *Organization of material*
   (1) Around the story structure.
      a. *Introduction* in which the setting is given and the characters are introduced.
      b. *Body*, made up of incidents, following each other in rapid succession until the climax is achieved.
      c. *Conclusion*, in which the plot is naturally unravelled and the characters are satisfactorily disposed of.
   (2) Including only those characters that contribute vitally and essentially to the working out of the story plot, investing them with qualities befitting their part in the story.
   (3) Supplying only that description needed to add the proper tone and color to the story, making use of descriptive adjectives and phrases rather than lengthy paragraphs.
3. *Appreciation of the story as a whole*
   (1) Visualizing it as a whole and in detail.
   (2) Feeling its emotional power.
   (3) Living its action.

Studying the text of a story and preparing to tell it is not to memorize it. One who becomes a slave to his memory will never achieve success as a story-teller, nor will he enjoy telling stories, for he must expend so much mental energy to keep from forgetting the matter that he cannot give his best attention to his hearers. To derive the greatest enjoyment for himself and to insure the most lasting benefits to his hearers, one must put himself whole-heartedly into the narrative. He must live with his characters, suffer with them, rejoice with them, face their problems, feel their struggles and share in their triumph. He will need *to live* the story. A casual reading or two is not sufficient preparation. The material must be read and reread, studied, analyzed, outlined, and thoroughly understood. Never should one wittingly sacrifice the fine qualities of a story by reason of his inadequate preparation for telling it.

Practicing the art of story-telling. An essential factor in the preparation of a story is practice, but practice is most productive of skill in the art of story-telling when it takes place in concrete situations rather than in the seclusion of one's own study. It often happens that one has prepared a story with the greatest care, and has even taken the embarrassing pains to practice it before his mirror in order that every detail may be perfect, but when the story is told to a group of children it fails miserably. Fortunate is the story-teller who is able to analyze his failure and turn such an experience into an effective kind of practice. It is entirely possible that one who has thus failed in telling a story would never have discovered the weak points of his presentation had it not been submitted to the relentless judgment of a group of children. Thus

practice discloses the "holes" in a story—a wrong selection, an unnatural approach, too much description, too little conversation and action, personal mannerisms, self-consciousness, inadequate or the wrong kind of preparation, a general lack of skill.

On the other hand, such practice may reveal the strong points of a story—the elements that appealed most to the pupils. These may have been minor points in the original preparation, but on the second telling they should receive major emphasis on the basis of previous success. One should learn to profit by his success or failure in story-telling, and should ever be on the lookout for new discoveries that will aid him in becoming a skillful story-teller.

Practice relieves self-consciousness, overcomes disagreeable mannerisms, develops charm and grace in manner, and gives one poise and confidence in his ability to tell stories. One who would achieve skill as a story-teller should never lose an opportunity to practice the art.

Telling the Story

A knowledge of the *theory* of story-telling is of little avail unless that theory has been developed out of concrete situations *where the story-teller has learned how to tell stories by constantly telling stories and profiting by his success or failure.* Skill comes only in this manner.

Preparing the pupils to receive the story. If one has had his hearers in mind throughout the entire preparation, his first task as he approaches his group will be greatly simplified. No artificial means to secure attention need to be employed, for the children will be interested in the story because they cannot help being

interested. Non-voluntary or spontaneous attention is to be desired, that kind of attention which interest in the matter itself compels. It is disastrous to most teaching situations when the teacher has constantly to prod the pupils into being attentive. Some story-tellers begin by saying, "When Ruth closes her book, John lays down his pencil, and every eye is turned this way, I am going to tell you a story." Or even worse, they ring a bell, tap on the desk with a pencil, pound with a ruler, or strike a chord on the piano. Attention secured in this manner is not of long duration. The teacher's own personality should so completely command the situation as she stands before the pupils in the attitude of being about to impart some wonderful secaet, or share some lovely treasure, that they are eager to listen.

Many times questions arise in the minds of the pupils as to situations and meanings in the story that they cannot understand or comprehend. Unfamiliar customs or situations should be made clear and new and difficult names should be explained, so that when the story actually begins, the interest of the group may be intelligent and lasting. It is usually well to establish a point of contact between the hearers and the material through songs, pictures, models, or conversation. One should anticipate as far as possible all questions that might occur to the pupils during the telling of the story, and answer them in advance rather than permit them to be asked while the story is in progress, for too many interruptions will prove disastrous to any story.

Rules for story-telling. One's personality counts for much in his success as a story-teller. Personal habits and mannerisms, qualities of voice, control of facial expression and gestures have far more to do with

the effectiveness of a story than many realize. Naturalness and simplicity should be the watchword of every story-teller. There are several general rules to follow in telling stories and these are here briefly stated:

1. The story-teller should be physically comfortable, taking an easy, natural pose and avoiding a wooden, rigid attitude. Too much movement and restlessness on his part engenders restlessness in the hearers, a state that is prohibitive of the best kind of attention. For some it is difficult to refrain from walking when they stand to tell the story, but constant pacing back and forth wearies the hearers. For with each change in the teacher's position, the pupils are forced to change their focus of attention and otherwise adjust themselves to the moving picture going on before them. Fumbling with books, notes, watchchains, or pencils also sets up another distraction hard to overcome. It is important that the story-teller consciously endeavor so to train himself that *he himself* will be as inconspicuous as possible during the story. The hearers may even become oblivious of the story-teller as they lose themselves in his message.

2. A well-modulated, carefully directed, and pleasing voice is essential to effective story-telling. Loudness or shrillness of speech tends to develop a source of irritation that is shattering to the nerves of the pupils. The superintendent of a Primary Department of a church school complained for some time that the children were restless, inattentive, almost uncontrollable. Two or three observations of her work revealed to the observer the possibility that the leader's voice was the source of the trouble, for she was suffering from a throat condition that gave to her voice a shrill, rasping, unpleasant quality of which she was apparently

unaware. A substitute whose voice possessed charm and warmth was sought to take the superintendent's place for a few Sundays, and the change in the attitude and conduct of the pupils was almost immediate. Careful and natural articulation adds color and force to story-telling and a conversational tone makes the strongest appeal to all groups. Even the youngest children abhor a patronizing tone or "baby talk," and with the older groups it is anathema.

3. Gestures, if used at all, must be the spontaneous expression of the story-teller's spirit. They should never be studied, forced, or mechanical, for thus they spoil the natural charm and beauty of the story. Frequently facial expressions—a frown, a smile, a look of surprise, alarm or expectancy—will take the place of a gesture and add to the vividness of the story.

4. The dramatic element in a story should be capitalized. Imitation, mimicry, and impersonation will add greatly to the appeal of a story, especially with younger children. Take for example, the story "Three Billy Goats Gruff." Here the story-teller has an excellent opportunity to present in a different way the three billy goats and the monster under the bridge. Through the skillful use of one's voice, and by changing facial expressions this story may be made fascinating to little children. In almost any story, different qualities of voice and manner may be used effectively to portray the various characters. When an opportunity is presented to mimic a bee or bird, to impersonate an animal or to portray vividly some other character, that opportunity should be grasped for the sake of making the story graphic.

5. The story-teller should strive for charm and purity of speech, holding before the pupils only high

ideals in language. Overworked, hackneyed, and even slang phrases, are apt to creep in and often detract from the story. Such words and phrases should be avoided as *and*, *and so*, *pretty soon*, *he said*, *there is*, *are*, *was and were*, *now*, *then* and many others. Direct discourse is essential to the story, for children delight in the personal touch.

6. Let the story teach its own lesson. Grave danger is encountered in attempting to attach a moral or summary to the end of a story. If the story has been carefully selected, diligently prepared and skillfully told, the story will convey to its hearers its own truth.

7. Finally, it is only as the story-teller succeeds in making his hearers feel the message of his story, that he has succeeded in his task. Persistent study and practice alone will help one to develop skill and charm in the art of story-telling, but the satisfaction and enjoyment that come from the achievement more than justify the effort that goes into the preparation.

Questions for Study and Discussion

1. Make a study of the stories found in any year of *one* of the present-day lesson series for the purpose of discovering the following points:
   (1) To what extent they meet the *story interests* of the age group for whom they are intended.
   (2) The presence of literary charm and dramatic "pull" in the way they are written.
   (3) Their probable contribution to the religious development of the pupils.
   (4) The presence in each case of adequate directions for telling the story.
2. Classify the stories found in a textbook being used in religious instruction, as to (1) traditional, (2) stories from life, (3) nature stories. Select from each group

the stories best suited to meet the religious needs of the age for whom the text is intended. State the criteria that must govern your selection.

3. Take any group of ten stories for a given age. In the light of the section dealing with *The Story Structure*, analyze the *introduction*, the *succession of events*, *the climax* and the *conclusion* of each in order to find their points of strength and weakness.
4. In the light of the section *Selecting Stories for Telling* discuss the suitability of the following biblical stories to meet pupil life situations:
   (1) *Jacob deceiving his father*—to meet the problem of truth-telling.
   (2) *Abraham sacrificing Isaac*—to encourage faith and confidence in God.
   (3) *The story of Jonah*—to combat intolerance and snobbishness.
   (4) *Joseph made ruler in Egypt*—to show the reward of youthful piety.
   (5) *Samuel hearing God's voice*—to encourage diligence in attendance upon religious matters.
   (6) *The story of the baby Moses*—to help young children realize God's protecting care.
5. In case you do not agree with the selection of stories made in the preceding question to meet the respective life situations, choose what you conceive to be more suitable material, giving reasons for your selection.
6. Observe carefully the telling of a story and, in the light of the section *Telling the Story*, analyze its points of strength and weakness.
7. According to the suggestions given in the sections *Preparing the Story for Telling* and *Telling the Story*, prepare and tell a story to a given age group. Analyze and criticize the exercise. On the basis of this experience how would you modify the story and your technic of telling it for a second presentation? What

criticisms would you make of the suggestions given in the text for the preparation and telling of stories?

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CHAPTER XIV

DRAMATIZATION IN RELIGIOUS EDUCATION

TRUTH is made vivid when presented dramatically; lessons are easily learned when pupils are able to secure actual practice in learning them. Dramatization provides a natural and spontaneous method of teaching, for it utilizes the child's natural responsiveness to his environment, his natural tendencies toward activity, imitation, and play. The chief concern in educational dramatics is the development of the players themselves. The dramatic method is educationally valuable, for it seeks to enlist and unify personality, to release the individual from the facts of his environment and to set him free by means of his imagination to enjoy new experiences, to find new truth, and to develop new powers.

Although the players are of chief importance in educational dramatics, and the materials and finished product secondary, it is a mistake to assume that educational results will accrue from poorly done, haphazard work, or from unsuitable materials. Children derive their finest lesson from that which they do best, and their sense of completeness and perfection must be satisfied else they will fail to take seriously the task and little good will result from it.

To make dramatics contribute most educationally, they must be made an integral part of the educational program, not a detached side attraction to be used as a panacea when the children's interest in the regular

work of the school begins to flag. Furthermore, they must be purposeful, for dramatization as mere dramatization in most churches apart from its purposeful integration with the educational program is marked only by a temporary feverish interest and few if any lasting results. Dramatization in religious education must provide a means of making religion real to childhood and youth. It must reveal to them moral and religious values in action. It must crystallize principles of noble living, set up worthy ideals and characters made real in great personalities. And in the light of these concrete examples of genuine Christian living, children and youth may be guided in ordering their lives.

Selecting Materials for Dramatization

Any study of materials for dramatization involves a knowledge of the dramatic interests, needs, and capacities of childhood and youth, discussed in the final section of Chapter IX. Having in mind the dramatic possibilities of the players, our present problem is to survey the dramatic possibilities inherent in the materials, and the principles governing their selection for dramatization.

Sources of materials. The Bible abounds in a wealth of stories and episodes that, after the necessary adaptations have been made, may be used as a basis for dramatization. Many Old Testament narratives lend themselves to this type of treatment—the stories of Joseph, Ruth, Esther, a few of David's experiences, and the dramatic incidents in the lives of the prophets. Certain New Testament stories are also well suited to dramatization, though it is generally conceded that the person of Christ ought never to be represented in this

manner, thus limiting decidedly the scope of selection. However, suitable material may be found in the story of the shepherds and the Wise Men, the parables of Jesus, experiences of his disciples and the apostle Paul.

A second source of materials centers in the church, its history, and especially its missionary activities. World friendships are stimulated through dramatizing life in countries where the church is at work; service motives are aroused through the dramatic presentation of a missionary's daily schedule, life in a mission school, the multiform activities of a social-religious worker in an American city. Under such influences children and youth are able to realize the full meaning of Christianity and their relation to the work of the church.

History and literature provide a third source of material. Incidents in the lives of national and world heroes and heroines, outstanding historic episodes and cuttings from the world's best literature are rich in dramatic possibilities and may easily be adapted to the interests and capacities of later childhood and adolescence.

A fourth source is to be found in music and art. Not only are there great oratorios such as Handel's "Elijah" and "Messiah" that may be presented when talent is available, but lighter music as well. Hymns may be dramatized, presented in pantomime or tableau. Such hymns as Mary A. Thomson's "Publish Glad Tidings," Frank Mason North's "Where Cross the Crowded Ways of Life," and James D. Burns' "Hushed Was the Evening Hymn" are well suited to this type of treatment.

Pictures are enriched when reproduced by life models, and grouped together to convey a single lesson

such as Reynolds' "The Infant Samuel," Calderon's "Ruth and Naomi," Bruck-Lajos' "Ruth Gleaning," Israels' "David before Saul" and "David and Goliath," Mme. Bouguereau's "David as Good Shepherd," Topham's "Naaman's Wife and the Captive Maid." Again we are forced to omit many New Testament subjects for the reason that the person of Christ appears in them, but certain others may be used, such as Van der Weyden's "Adoration of the Magi," Gentile da Fabriano's "Adoration of the Kings," Joy's "The Merchant Man and the Pearl of Great Price," J. Sant's "The Infant Timothy Unfolding the Scriptures," Shields' "St. Paul at Rome," and Le Sueur's "St. Paul at Ephesus." Many secular subjects may also be used, such as pictorial representations of historical and literary episodes.

Subjects from the world of nature, suited to the dramatic abilities of young children, constitute a fifth source. With comparative ease and great enjoyment children are able to represent the actions of birds, butterflies, creatures of forest and field. Even adolescents resort to the world of nature for fitting subjects to be used in certain seasonal festivals.

Finally, excellent material for dramatics may be found in the daily round of human contacts—home life, economic problems, community interests, international and world relationships.

Principles of selection. Certain basic requirements should guide in the choice of materials to be used in educational dramatics. These may be stated as follows:

1. *Materials must embody dramatic possibilities, plausible action, and human interest.* Unless the players are able to live in the atmosphere of the material and

feel with the characters their problems, unless they are able to reproduce the experiences out of which the material is built, it will have no value for dramatization. For this reason many parts of the Bible and many selections from extra-biblical materials are unsuited to dramatization. True, they are beautiful and charming, soul-stirring and enriching, but lacking in that element which stimulates the dramatic impulse to action.

2. *Materials must be suited in content and meaning to the interest, needs and capacities of the players.* We have said that the dramatic method takes its origin from the dramatic impulse. It is necessary, then, for teachers to understand the type of dramatic expression that may be expected at each stage of the child's development, in order that he may select material best adapted to control and direct that impulse into useful channels.

3. *Materials must possess positive moral and religious value, insuring a wholesome contribution to the character development of the players.* It is pedagogically unwarranted and hazardous to attempt to teach positive truth, to cultivate positive attitudes and habits through negative material. To teach honesty, loyalty, or fair play with materials in which dishonesty, perfidy, or foul play are magnified and made more or less attractive is, on the whole, dangerous procedure. In working out the plot for a play such a scale of values as are represented in the hero and the villain is essential, but it is of supreme importance that the positive values be emphasized and the negative minimized and made undesirable. The villain must not be made a hero. Materials for dramatization must be chosen in the light of the permanent and positive contribution they are to make to the player's developing life.

4. *Materials must be selected according to the types of dramatic activity into which they are to be organized.* Our task in this connection is to study such types of dramatics as are suited to the demands of situations in which they are to be used on the one hand, and the psychological and social needs of the players on the other.

Types of Dramatic Activity

There are many forms of dramatic activity that are suitable for religious education, the most important of which are here briefly described.

Rhythmic and interpretative movements. These are especially suited to young children, though used profitably in more complex forms with older groups. They have their beginnings in simple rhythmic responses to music, swaying flowers and trees, flying birds and rustling grass, growing increasingly complex and refined, though more subtle, in the interpretations of moods, feelings, and attitudes. With appropriate music and suitable background such dramatic expression may be very effective, for not only are physical grace and charm developed, but also æsthetic appreciation and skill in interpretation. Such books as *Rhythms for Home and School*, *Child Life in Music*, and *Festivals and Plays of Children*, all by Francis Arnold,[1] are well adapted to this form of dramatic activity.

The picturesque. There are two types of the picturesque activity, (1) the *tableau*, or picture posing, which is a static reproduction of a single scene with a musical or literary accompaniment, and (2) the *pantomime*, which is a mute impersonation in action

[1] Published by Willis Music Company, Chicago.

of characters and incidents. In the former, the aim is not only to reproduce a picture as correctly as possible, but also to develop in the players self-expression, freedom and flexibility of movement, an appreciation for art and skill in interpretation.

A modern use of the tableau is found in presenting graphically posters and cartoons. The work of Raemaekers, a Dutch artist, lends itself well to this form of treatment; for example "The Stars and Stripes in the Service of Humanity," "The Fine American Spirit," and others to be found in Raemaekers' *America in the War*.[2]

Certain historic episodes such as "Making the First American Flag," "Washington at Valley Forge," and "Signing the Declaration of Independence" may be reproduced very effectively in tableau. Religious pictures, including those mentioned in a previous section (page 356), may also be used. Commonplace experiences of everyday life are idealized through this form of picture-posing—work, play, courtesy, fair dealing, and service.

The pantomime is perhaps the oldest form of dramatic activity and was first spoken of as the "dumb show," for gesture preceded the spoken lines. It is well suited to young children, in reproducing certain songs and stories, and for older groups as well, where Bible stories, missionary activities, hymns and poetry thus produced take on new meaning. The value of a pantomime is usually greatly enhanced when accompanied by music, and even more so when dramatic reading is employed to describe the action and make clear its meaning.

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[2] The Century Company, 1919, N. Y.

Cast-reading. This type of dramatics provides many of the advantages and eliminates some of the difficulties usually encountered in amateur dramatics. No scenery, costumes or properties are required, but when available, they add greatly to the effectiveness of the presentation. Diligent study of the manuscript and adequate rehearsal will be needed to give the procedure educational value.

In cast-reading, the lines of a play or the conversation of a story are presented without acting. For example, in presenting Van Dyke's "The Other Wise Man," much preliminary work would have to be done on the material to condense the description, to bring out clearly the changing scenes and the decisive incidents. A prolocutor would be needed to present the prologue and sufficient description to make clear the setting, to describe graphically the action and to place the characters in the story. Each of the parts could then be assigned to members of the cast, who would read the lines, and thus the complete story would be easily and charmingly produced.

The play. There are two types of plays commonly used in educational dramatics, the *story play* and the *prepared play*. In the former, the players, usually children, prepare and present the material spontaneously, dividing it into scenes or acts, improvising lines, stage-setting, and costumes. This type of play is considered by many people to be of more value educationally than the prepared play, for it develops within the players powers of resourcefulness and initiative, skill in interpretation, freedom of action and expression. Story-playing is an effective means of crystallizing in the lives of the players not only the facts of a story, but its fundamental truths as well, revealed to them as

they actually reproduce the experiences of the characters involved in the story. Throughout childhood, especially from four to ten years of age, story-playing is found to be a satisfactory method of teaching religion. In the kindergarten the activity is simple in the extreme. Few aids to illusion such as costumes or scenery are required. Little children are easily transformed into bird, flower, animal, person or even "landscape" needed for playing the story. During middle, and especially later, childhood the action becomes more complex. Fitting costumes and setting are needed as a background for the more complex plot which demands an adequate mode of expression for the dramatic impulse.

To be suited to dramatization the story must deal with experiences within the understanding of the players. It must convey to them a positive moral or religious lesson, and, structurally, its introduction, events, and climax must stand out clearly and unmistakably. Action in rapid succession enhances its value for dramatics and direct discourse aids the pupils in supplying the necessary conversation in the reproduction.

Stories possessing these qualities are easily found, but, as a rule, most stories need considerable adaptation before they are ready for dramatization. The next step involves careful telling of the story, following the usual principles of good story-telling, and emphasizing particularly the simple and vivid mental pictures contained in the story, the character delineations, the action, the scenes, in brief, all the dramatic possibilities embodied in the material.

The *prepared play*, taking precedence over story-playing in later childhood and adolescence, has the

power to exert a tremendous influence over players and audience as well. It grips the imagination, stirs the emotions, kindles enthusiasm as it teaches graphically and vividly great lessons. That prepared plays have great educational value, when they have been selected with extreme care and produced with skill, there can be no doubt. It is true, that learning by heart lines already written, and following action already prescribed does not develop all the qualities found in spontaneous dramatics, but even so, the players are given equally fine opportunities for developing skill in interpretation, resourcefulness in production, and freedom of movement and expression. In addition to acquiring these values, the players are brought in contact with excellent dramatic work such as Lyman Bayard's "The Dawning," Charles Rann Kennedy's "Servant in the House," "The Rock" by Mary Hamlin (prize play of Drama League of America), Jerome K. Jerome's "The Passing of the Third Floor Back," and many others equally good.

There are different kinds of prepared plays, *first*, the biblical, such as are found in Rita Benton's *Shorter Bible Plays* and *Bible Plays* and Mary Russel's *Dramatized Bible Plays for Young People; second*, the ethical or so-called morality plays, of which "Everyman" is the classic example; *third*, missionary plays, such as Margaret Applegarth's *Pill Bottle*, Helen L. Willcox's *Dramatic Sketches of Mission Fields;* and *finally*, plays for recreation of which there is a wide and varied assortment.

Pageants. These are composite dramatic activities —tableau, pantomime, play, and rhythmic movements, combined with music. Though pageantry has been for centuries a popular form of dramatization, it has

experienced within recent years a marked revival. During the World War it was used extensively in the promotion of patriotic ideals. Religious bodies have made wide use of pageants to make their membership intelligent as to the meaning and function of the church in the world and to describe missionary activities. Pageants are especially suited to purposes of religious instruction, for they call for a wide variety of expression and for large numbers of people. Their chief function is to stimulate democratic interests and motives, to crystallize great moral, social, and religious values, and to enlist large numbers of people in a common cause.

Inanimate dramatics[3] found in puppet plays and bottle-doll projects are usually delightfully interesting to children, but not of particular educational value unless the children themselves conduct the dramatization. Where facilities for dramatics on a large scale are not available, this type of method may be used to portray Bible stories, missionary activities, and historic episodes, or to give added meaning to daily life.

The place of music in dramatization is important, though specific types of musical dramatics, such as oratorios, operas, or operettas, are not always possible in many communities, where specialized talent is not available. However, combinations of spoken dramatics and music are usually effective, for music has the power greatly to enhance and intensify the influence of the spoken drama.

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[3] Consult *The Use of Dolls in Child-Training*, by Mary A. Lowe. The Abingdon Press, and *Pageantry and Dramatics in Religious Education*, Chapter X, pp. 157–160, by William V. Meredith. The Abingdon Press.

The Technic of Production

Involved in our present discussion are the analysis and study of materials, the choice of cast, the conduct of rehearsals and the use of various aids in production, such as scenery, costumes, lighting, and color.

Two views of technic. In a previous section we have already mentioned the fact that there are different views as to the procedure that should be followed in educational dramatics. The first one is that only those forms of dramatics have educational value which call for spontaneous interpretation and action on the part of the players.

The dramatic situation is presented to them in music, picture, or story, and, with the leader's help, they themselves divide the material into episodes, acts, or scenes, write the lines, create the characters, improvise stage-setting, scenery, and costumes. A finished production is not sought, for the immediate reaction of the players is the supreme objective. As the work progresses, the players develop skill in interpretation and expression, initiative and resourcefulness and realize the deeper meaning of the activity in terms of strengthened habits, enriched attitudes, and vitalized knowledge.

The second view recognizes the values of spontaneous dramatics, but insists that by studying and producing prepared materials these same values and still others are developed. As the prepared material is presented to the players they too must study it diligently, create for themselves the characters, interpret and learn the lines, improvise stage-setting, scenery and costumes. While the finished product is an important objective, the reaction secured in the lives of the players is of chief concern.

As in spontaneous dramatics, the players develop skill in interpretation, initiative, and resourcefulness, freedom of movement and expression. If the play is carefully directed, the players will not lose themselves in the mechanics of it, but will live with the characters and share their experiences. Although the technic of spontaneous dramatics found especially in story-playing and interpretative movements may differ in detail from the technic of carefully planned and skillfully produced plays, the underlying principles of preparation and production are essentially the same. The same objectives are achieved and educational ends are served. *Both methods should be employed.*

Analysis and study of materials. Before the players can be selected or trained, the materials which they are to interpret must be thoroughly understood and appreciated; they will need to be adapted to meet the needs of the players on the one hand and the demands of the situation in which they are to be used on the other. This procedure makes necessary the following steps:

1. *A preliminary view.* By means of cast-reading or story-telling the general idea of the material must be given to the group. With children up to ten or eleven years of age who are to produce spontaneously with practically no rehearsals a story-play, the story needs to be told with exceeding care to make clear the plot, to bring out the structural outline as a guide to dividing the story into scenes or acts. By telling the story in direct discourse the leader may give the children an excellent clew to the conversation to be used in the play. Even with older groups the leader may give the first general impression of the material by telling graphically its story and reading leading

excerpts from the manuscript. This may be followed by detailed cast-reading, where prospective players read the lines for the various parts.

2. *Detailed study of materials.* Having in mind the general outline of the content, the group must next engage in a detailed and exhaustive study of the materials. This for young children means little more than retelling the story, giving the conversation added prominence, discussing in detail the action of the story and coming to understand the important facts concerning the characters that are to be presented. It will be necessary for the director to guide the players, whether young or old, in the character analysis, raising questions concerning the essential qualities of the figures in the story, how they must have looked, their motives for certain acts, their contribution to the plot, and their relation to the other characters.

Plot analysis is equally important. The players should be aided in tracing the action step by step, analyzing the underlying factors at work in the plot, and rehearsing in imagination how the action should be carried through. To clarify impressions players may consult pictures, encyclopædias, books on history and travel that will throw light on costumes, family and national customs, and modes of travel. Thus they will be better able to understand and interpret the structure, the plot, and the meaning of the play in the light of their own experience. A blackboard may be used to good advantage in outlining the material, dividing it into acts and scenes (where that has not already been done), making clear the necessary revision, outlining the principal steps in the action, and arranging graphically the stage setting.

3. *Acting the parts.* With this preliminary treat-

ment of the materials the players should be ready for demonstrations and trials at acting. For example, take a particular scene, discuss it thoroughly, then let members of the group demonstrate it in action. This procedure may be followed quite generally throughout the play. Practice typical conversations, certain bodily movements required, modes of entrance and exit. Let the players become thoroughly saturated with the materials and acquainted with all the dramatic possibilities inherent in them before actual drill in production is undertaken.

Selecting the cast. Assuming that the materials have been carefully studied and prepared, we are now ready for the task of selecting a cast. Whenever dramatics are presented publicly to mold and crystallize popular thinking, to arouse public sentiment for a common cause, the leading players must be chosen for their ability to interpret and act their parts. Minor rôles may be taken by less experienced though equally gifted players, so that the objective of the occasion may be successfully achieved.

In any cast and for any occasion the players must fit the parts for which they are chosen, in personal appearance and mannerisms, in histrionic qualities and in character. To derive the greatest educational benefit from participating in a play, one must enter into the joys, sorrows, achievements, and failures of the character he is reproducing. Grave danger is encountered here, however, when children are cast in negative rôles to act the villain's part. This character should always be minimized, allowing the positive to stand out and overshadow the negative. Furthermore, the same child, regardless of his desire for and skill in the villain's rôle, ought not to be cast in the

part often enough for it to make an indelible impression upon his character.

If dramatization is to perform its educational task, the best players must not always be selected, for the less gifted also need an incentive to develop their dramatic powers. It is the leader's task to study all the available players, to observe their abilities, their limitations, their special aptitudes and talents. That is to say, he needs to know the *dramatic* interests and capacities of his group, so that when he is confronted with the task of selecting a cast he will be able to make intelligent and impartial choice. It is the leader's responsibility to develop the dramatic resources of his group, to provide all the players with opportunities for dramatic expression equal to their dramatic ability and needs.

To put the selection of a cast on a democratic basis the leader will have to rely to a great extent upon the judgment of the group. A first step may be to let a number of players try out for the various parts with a view to a final selection being made later. A finished rendition is not to be expected, but after the materials, plot and characters have been thoroughly studied, certain players can be selected tentatively for the parts. Several casts may be thus organized, coached, and made ready for the final selection. Let each cast work out its own interpretation and production of the materials in preparation for the try-out when the final cast is to be selected. Following the trial performance, free discussion should be encouraged concerning its points of strength and weakness and suggested improvements. The cast ought ultimately to be chosen on the basis of the initiative, resourcefulness and skill demonstrated by each of the players

in interpreting his part. When selection is made, there still remains the task of unifying the final cast, and developing *esprit de corps* before definite work toward public production begins. This depends largely on the leader.

Conducting rehearsals. To insure the success of the activity and to maintain the morale of the players frequent rehearsals will be needed before the production is ready to be given. Even when a Bible story is being played in a class session or a worship service a degree of excellence in accordance with the players' highest ideals and abilities should be striven for. Rehearsals of scenes, then acts, and finally the entire play will be necessary before it can be produced publicly.

For tableaux, pantomimes, and especially pageants, where large casts are required and a diversity of scenes and episodes are presented, only one or two rehearsals are called for to put the production in final form, to eliminate difficulties, and to secure unified and concerted effort on the part of the entire cast. Plays require a longer period of preparation and a greater number of rehearsals. Final success depends to some extent upon individual coaching, where players work out with the leader the most satisfactory interpretation of their parts.

Skill is needed in conducting rehearsals if they are to achieve their purpose, and much depends upon the leader. He must be calm, fair, firm, and impartial in his attitude toward all the players. The fruits of dramatization are lost unless the leader enters wholeheartedly into the activity, equipped for the task, possessed with tact and enthusiasm, inspiring within his players confidence in themselves and the desire

to do efficient and conscientious work. Rehearsals must be purposeful, not too serious, never unpleasant, but characterized by a spirit of genuine interest and cooperation.

In the course of the second or third rehearsal the stage-setting and arrangements for production may be completed. It is important in all forms of dramatics that the players be so grouped and located on the stage with respect to their parts in the performance and their relation to the other characters, as to give proper balance and to secure naturalness and consistency in the stage picture. Players must be located according to their importance, at no time allowing the central figures to be overshadowed by minor parts. Stage pictures, however, should not be fixed or rigid, but should be easily shifted so as to add charm to the production.

Aids in dramatization. By aids we mean such accessories as scenery, properties, costumes, color, and lights. For educational dramatics the stage-setting to which all these contribute must be *simple* and *natural*, true to the facts it represents. It has already been pointed out that young children require few visual aids to the imagination, but as, in later childhood and during adolescence, the dramatic impulse seeks more adequate expression, the need for scenery, properties and costumes is felt by the players.

One of the educational by-products of dramatics is to be found in the players' efforts to improvise their scenery and costumes. In dramatizing the story of Joseph the parts are all taken by boys, and while they are perfecting the action girls may be enlisted in making the costumes. Thus a larger group, perhaps a whole department, may feel and assume responsi-

bility for the story-play, and be vitally interested in its success, whether as player or helper.

Costumes. Costumes, always simple and correct as to the times they are supposed to represent, must be appropriate to the characters who wear them. Minor characters elaborately costumed throw the play out of balance, and appear grotesque. In selecting costumes, photographs, paintings, book and magazine illustrations and articles may be consulted as to correctness of detail, and then available resources surveyed to discover suitable make-shifts. A church making much use of dramatics should keep on hand a collection of garments or a store of materials—unbleached muslin, burlap, net, cardboard, and many other articles that may be used in producing plays.

The problem of costumes is closely linked with color, for correct dramatic emphasis may be secured or ruined by the position and balance of color in the stage picture. Pleasing color combinations must be striven for in the selecting of costumes and in the location of players on the stage. It must be kept in mind that too much intensity of color in a stage picture has a tendency to weary and irritate the audience, for a scene in color effect produces a variety of emotions. In short, intensive dramatic scenes, high color stimulation is desirable, but in prolonged scenes quiet, somber colors should be used.

Makeshifts in both scenery and costumes are frequently improvised, relying upon suggestion rather than exactness of reproduction to produce the proper atmosphere. For example, "The Story of Moses" was presented admirably against a background of dark-green cambric on which were painted bright yellow lotus flowers in conventional design. The illusion was

perfect. The costumes were made of inexpensive muslin dyed appropriate colors, the total cost being less than three dollars.

Light and color. Finally, light and color may be relied upon to add tone and atmosphere to the production. Light affects colors, and so in turn produces an emotional effect upon the audience. According to M. Z. Cheurene, in *The Principles of Harmony and Contrast of Colors* (translated by Charles Martel), color grouping on the stage must be determined on the basis of the way lights will affect it. For example, red light on black produces purplish-black; on red, deepens the color; on orange, produces red orange; on green, produces different effects according to the tones of the green—if the green is a dark shade, it produces a red black, and if a light tint a reddish gray; on blue, violet; and on violet, deep purple.

By such combinations of color and light the emotional power of the production is greatly strengthened. Purplish-gray light renders the stage and its figures weird and mysterious; bright, gay tints betoken happiness, joy, and gladness; soft tints induce calm and peacefulness; red inflames; black shadows and recesses stimulate fear and apprehension.

Foot and spotlights are quite essential to successful dramatics though not always accessible in the most convenient form. Here, again, where electric footlights are not provided at the front of the stage, and where a stereopticon or motion-picture machine equipped with colored slides is not available, makeshifts must be provided. In a rural community the dramatization of "The Other Wise Man" was undertaken at Christmas time under staggering handicaps. Bathrobes, couch covers and blankets quickly solved

the costume problem, but that of the scenery was not so easily disposed of. After the stage had been extended by using tables the lighting presented the most serious difficulty. And this is how it was met. Two large white candles were placed at the front corners of the stage, farm lanterns carefully concealed from the audience were converted into footlights, a boy climbed into a window back of the stage and held a flashlight in a box cut in the shape of a star, and when the hanging oil lamps commonly used to light the building were extinguished, an automobile was driven as close as possible to the entrance of the church and its spotlight stretched through the door and directed to the stage. No other lights were possible, but the effect was perfect.

Questions for Study and Discussion

1. Make a list of the dramatic interests to be found in (a) early, middle, and later childhood, (b) in early, middle, and later adolescence.
2. In accordance with the *Principles of selection* discussed in this chapter, select suitable material (a) from the Bible, (b) from nature, (c) from literature, (d) from art, (e) from every-day life situations to meet these respective age interests.
3. On the basis of these *Principles of selection*, discuss the suitability of the following materials for use in early, middle, or later childhood, giving adequate reasons for your position:
   a. Jesus blessing little children.
   b. The story of Esther.
   c. The story of Ruth.

d. Noah and the ark.
e. The garden of Eden.
f. Such parables as the good Samaritan, the talents, the lost coin, the good shepherd, and the prodigal son.
g. Jesus in the house of Mary and Martha.

4. Select one of these biblical episodes and prepare it for production according to the technic described in the last section of the chapter.
5. Select one such work as "The Passing of the Third Floor Back," by Jerome; "The Dawning," by Bayard; or "The Rock," by Hamlin, and prepare it for production to meet the needs and limitations of your local situation.
6. Criticize the position maintained in the paragraph entitled *Two views of technic.* List the educational values to be derived from *prepared* dramatics. What additional values, if any, are to be derived from *spontaneous* dramatics?
7. On the basis of your observation of a professional dramatic production, describe in detail the influence of the following factors upon the effectiveness of the presentation: color, lights, costumes, stage pictures, and adaptability of players to their parts.

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CHAPTER XV

TEACHING THROUGH THE MANUAL ARTS

RECENT years have witnessed many changes in educational theory and practice, but perhaps none has had more significant or far-reaching influence than the introduction of manual arts into the public schools. Handicrafts, as they have been called, were first employed in an effort on the part of school leaders to center education in the needs and interests of the pupils, to minister adequately to their developing capacity for activity and self-expression, to provide a kind of vocational or prevocational training. It was thought that training for living should concern itself more definitely with the activities of life than it could possibly do with a purely bookish curriculum.

Beginning thus, the development of manual arts in public schools has been rapid, and in many places it has quite revolutionized school procedure. At first the type of work and principles for doing it were exceedingly crude, the chief consideration often being to keep the pupils busy and interested, or to utilize in some way their boundless energy. Under such conditions the work had little if any functional value, for most of it was done with so little plan or educational purpose, or according to such a faulty technic, that it was practically worthless. In some cases the emphasis upon manual training has probably proved detrimental to the total work of the school, for it has consumed time and money out of all proportion to its

value. However, in many school systems, especially in large cities, where children are often forced through economic stress to leave school at the age of fourteen, the insight gained and technic acquired in the manual arts have proved invaluable assets in helping boys and girls to fit themselves into the world's work.

The use of manual arts in teaching religion is still in a very crude and plastic condition, and for the most part has not kept pace with the development of this phase of public education. Except in a few notable instances, the handwork done in the majority of church schools, especially vacation schools, could hardly be dignified by the term manual "arts." Aside from the fact that it is neither correlated with nor an outgrowth of the pupil's experience—which alone condemns it as a method of teaching—few, if any, educational values are to be found in the poorly selected models, unsuitable materials, ill-adapted technic, and imperfectly executed work which constitute the handicrafts of the average vacation school. This part of the program is usually detached from all other activities, consumes more time than the other features of the program put together, and yields fewer constructive results.

Present conditions in religious education—the meager curriculum, limitation of time and funds, poorly paid teachers, inadequate equipment do not admit the use of manual arts in the church school on anything like the scale they are employed in the public schools. However, where religion is being taught by means of handicrafts it is important that the method used be founded on sound psychological principles and be governed by a thoroughly scientific technic of procedure. For this reason our text includes a treatment of the use of manual arts in teaching religion.

The Basis of the Method

Growth in every direction—physical, mental, moral, social, and religious—is the chief characteristic of childhood and youth. In order to grow, the individual must have an opportunity to express or exercise those innate tendencies toward physical activity with which he is endowed. Education is concerned primarily with finding those elements in the individual's environment which will act as stimuli upon his native equipment in such a way as that expression may be purposeful, and that a progressive development of the individual's inborn capacities may be produced. The use of manual arts as a method of teaching, therefore, finds its basis both in the pupil's native equipment and in his environment.

Manipulation. A general tendency toward physical activity manifests itself in the child from the very beginning of life, first in numerous spontaneous movements and later in a variety of organized and consciously supervised activities. Very early the child begins to pull, squeeze, throw, grab, rub, or pat any object within reach. These early movements, such as they are, constitute a basis for the development of skill in the manual arts. The fund of energy and the possibility for varied types of action stored up in this instinctive tendency possess, therefore, great educational significance.

Due to the fact that muscular coordination progresses from the large muscles to the small, large and coarse bodily movements should precede the small.[1] The principal experiments conducted to determine the

[1] Consult *On the Development of Voluntary Motor Ability*, A. J. P., vol. v, pp. 125–204. *A Study of Motor Ability*, vol. iii, pp. 9–29. Compare *Principles of Education*, by F. E. Bolton, pp. 120–121.

development of motor ability agree that muscular control begins with larger bodily movements followed in turn by control of shoulder, arm, forearm, and hand movements. From six to sixteen years there is a steady growth in the control of the smaller muscles. In fact, after nine or ten years of age finger muscles have been found to gain greatly in rapidity and precision of action.

It follows, then, that to bring normal muscular development, the use of large implements and bulky materials should precede the use of those implements and materials that require a high degree of muscular coordination impossible during early and middle childhood. The earlier forms of the manual arts did not take this important factor into account. Young children labored with little blocks and balls, played with tiny beads and constructed miniature houses and toys. But now in most kindergartens materials and implements on a large scale have come into use, and children's muscles are no longer cramped and strained as they play in wooden houses and ride in wooden carts which they have made with strips and blocks cut the right size and fitted together with staples.

Construction. Very early in life children exhibit a desire to make things, to create, to express in tangible form that which they see or feel or hear. Thorndike calls this desire "the instinct of workmanship," and says concerning it, "Such a tendency surely comes to exist in very many men under the ordinary circumstances of life, and may properly be used in economics as a postulate, but it is a complex of several sets of original connections and of their guidance by material and human surroundings. Chief among the former (the instinct of workmanship) are the tendency to multi-

form physical and multiform mental activity, the satisfying of mental control and of human approval and annoyance at being thwarted and at human contempt. Among the guiding factors are objects to be duplicated, ends to be gained, and the human customs of approving certain products of intellect or skill and condemning others. Thus the child who fumbles with blocks, content with producing any effect, almost universally comes to be a boy who is satisfied by only such effects as approximate an ideal of his own."[2]

The young child is satisfied to build towers out of blocks, to dig tunnels in the sand, to mix mud pies on the back veranda, his efforts being rather pointless and his satisfaction with his achievement only temporary, for no sooner is his work finished than he quickly destroys it. It may be that he gets just as much pleasure from the realization of his power to change, to modify, or to destroy as from the realization of his power to create. But gradually his interest in making things becomes purposeful, and definite value attaches to the product of his activity. Underlying the child's constructive activities are such fundamental factors as curiosity and imitation—the desire to know, the desire to copy what someone else has already accomplished.

As skill in manipulation increases and interest in the intrinsic value of the product develops, certain other impulses begin to appear and influence the child's manual activities. It is to these impulses that the religious teacher must appeal in making the use of manual arts an effective means of teaching religion.

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[2] *Educational Psychology*, E. L. Thorndike, vol. i, pp. 143–144.

At first children make things only for themselves, but early they begin to appreciate and crave the approval and gratitude of parents or teacher expressed over what they have made and shared with them. Not the least of the contributing impulses to manual activity is the desire for ownership, represented in gathering and hoarding possessions, and hiding and safe-guarding what one has made. Rivalry makes itself felt in a group working together on a common project or on individual tasks. Witness a group of boys whittling boats to sail in the shallow waters of a near-by creek or even in a city apartment bathtub. Each strives to excel his fellows in workmanship, hoping that his craft may sail the best. Interest in the æsthetic qualities of the product becomes a strong factor in the final estimate of the work, especially marked in girls. "In general," says Kirkpatrick, "the manual element is naturally most prominent in early constructions, and the artistic and literary, in later."[3]

Making manual activity educational. It is highly important that teachers understand just what type of expression to expect at each stage of a child's development, and to know what motives to appeal to, in order that the use of manual arts may be an effective means of teaching religion. On the basis of our previous discussion, therefore, certain principles may here be stated that will guide the teacher in making manual activity educational. These are as follows:[4]

1. Due to the fact that muscular development proceeds from the large to the small muscles, manual activities calling for large, coarse bodily movements

[3] *Fundamentals of Child Study*, by Edwin A. Kirkpatrick, p. 208.
[4] Adapted from *Psychology of Childhood*, by Norsworthy and Whitley, p. 49.

should precede those calling for small, fine ones, and the use of such materials as sand, clay, wooden blocks and heavy cords should precede the use of such implements as scissors, brush, crayon, pencil and sewing material.

2. In view of the variety of impulses that call forth this type of activity it will be necessary for the teacher to appeal to the impulses that bear the greatest significance to the religious development of the pupils. "For example, a piece of handwork may be done with any one of these motives in mind: (a) to tell something, (b) to request something, (c) to make something beautiful or perfect.[5] Underlying these are such impulses as the desire for approval, curiosity, rivalry, the desire for ownership and the impulse to create.

3. Since "originality of performance follows a variety of experiences and an increase of technic,"[6] many concrete examples should be presented to the pupils before they are expected to initiate and complete successfully their own projects.

The Aim of Manual Work in Teaching Religion

As teachers of children have come more fully to understand the relationship between activity and learning, they have realized the fact that learning may be greatly facilitated and made increasingly effective through purposeful activity. A decade or so ago, when the term "expressional activities" first came into use, the training of the hand was consciously or unconsciously made the goal of teaching through the handicrafts. But education more and more conceives its purpose to be the development of a complete and intelligently directed personality of which skill of

[5] Norsworthy and Whitley, *Psychology of Childhood*, p. 49. [6] *Ibid.*

hand is only one small aspect. This narrow concept of the use of the hand became associated with the term "expressional activities" and resulted in bringing that good term into undeserved disrepute.

Activity is the mode of expression for the whole personality and manual activity is just one phase of the larger activity, motivated and dominated by the same basic drives that motivate and dominate the entire personality. It becomes, then, impossible to educate the hand apart from that which lies back of the hand. Skill in workmanship resides not in the fingers alone, but in that area of personality especially trained in that particular skill, and is inextricably interwoven with the rest of personality. This larger view of the relation of activity to personality is essential to any understanding of the aims and uses of handwork as a method of teaching religion.

General aim. At the start, it should be said quite emphatically, that the aim of handwork is vastly more than merely *making things*. Through the use of manual arts in teaching religion we should seek, as already implied, to get back of the finished product to the drives that promote it, to the fundamental values that inhere in it. Nor does manual activity seek only to make use of the pupils' boundless physical energy by making available an outlet that will keep them quiet, interested, or occupied for a time. In a word, the purpose of using manual arts in teaching religion is *to provide an opportunity for the pupils to learn by doing, to acquire new truth*, and *to express concretely* that which they have already gained through the experience of that truth.

Specific aims. Growing out of this central objective are at least five specific aims which this method of

teaching seeks to achieve. These are as follows:

1. *To broaden and enrich the pupil's knowledge and appreciation of the life situations out of which the manual arts project has developed.* For example, a sixth grade in a certain church school might be studying the life of David Livingstone. It is not enough that the teacher tell them stories about Livingstone's adventures and achievements in Africa, for to make the lessons most fruitful, the pupils themselves must study the whole situation, and actually relive some of the experiences of the great missionary. They will need to know something of the geography of Africa, its rivers, mountains, seaport towns, inland villages, and natural resources. They will be interested in the customs of the people—how they live, what they eat, the language they speak, the gods they worship.

First, they will make a map, perhaps an electric map, or one of plasticine. Next possibly they will want to reconstruct on a small scale an African village with its huts, fences, trees, fireplaces, household utensils, implements of war, and modes of travel. Then they will be eager to make something to send to a mission school in one of those villages—a box of toys, scrapbooks, or even clothing. At least they can send money, but this they must earn.

To do all these things it will be necessary for the pupils to study carefully the geography of Africa, to hunt through magazines and books for pictures that will aid them in their work, to write to Mission Boards for such material as they might have at hand on the subject, to take trips into the woods for twigs and clay that might be used for making houses, fences, dishes, boats, and so forth. The actual work of making the map or village is but a part of the larger project, but

when all is finished, Africa, with its teeming millions, its sordid home life, its appalling ignorance, its need of vital Christianity, is vastly more real to the pupils than it was before, or than it could possibly be with only a teacher's mediocre telling of stories about Livingstone and his work.

2. *To crystallize knowledge already gained by providing a means for its concrete expression.* For example, the worship service and lesson story in a certain first grade had centered upon the theme of helpfulness in the home. After the conversation, which followed the story, the teacher provided the pupils with paper and crayon and asked them to draw a picture of something they could do at home to make their mothers happy. The fact that this was an immigrant community accounts for some of the subjects selected by the pupils. One drew a picture of herself taking care of her baby sister, another washing the dishes, another taking a glass of water to her grandmother, ill in bed, and so on. These were crude and inelegant in many ways, yet rather clear illustrations of what the lesson had meant to the pupils. Thus are ideas fixed and facts related, and Christian conduct in life-situations made possible.

3. *To cultivate an interest in and appreciation for æsthetic values to be found in art, sculpture, and nature.* The teacher of religion should seek to bring his pupils into frequent and enriching contact with the masterpieces of art and sculpture, to point out and interpret the beauties of nature with which they are surrounded, thus awakening and making vital within them a desire for the *best* in life. A seventh grade in one church school became interested in making an illustrated story of the "Life of Jesus." With the teacher's help they

searched through picture catalogues and magazines for suitable illustrations, and sent a delegation to an Art Museum in a near-by city for such suggestions as they might secure there, with the result that a very beautiful collection was made of pictures describing the outstanding events in the life of Jesus. During this project the boys and girls, under the guidance of their teacher, learned many valuable things about pictures—what to look for in pictures, how to read and study a picture, some of the distinctive characteristics of the great masters, and so forth. These illustrated stories were then sent to a mission school.

In a rural community a certain teacher made a very successful effort to relate the facts of nature to the facts of God in her class of early adolescent girls. They began in the early spring to make collections of flowers, which they carefully pressed and mounted, of stones which they labeled and classified, of butterflies which they skillfully treated and mounted. Descriptions were written to accompany the specimens, and when the project was finished, the entire collection was sent to a kindergarten in a crowded slum section of a near-by city. It is true that such work requires an infinite amount of time and skill on the part of both teacher and pupils, but the result, both to them and to those who profit by their work are immeasurable.

4. *To cultivate within the pupils ideals and habits of accuracy and neatness as they develop skill in doing their work.* Poorly done, slipshod work is practically valueless, and the habit created thereby is apt to carry over into other activities of life. It will be necessary for the teacher to set an example of neatness and accuracy which the children should be encouraged to follow. Waste in materials and effort should be

avoided by doing the work well in the beginning. On one occasion two clubs of Italian girls were engaged in a poster contest from which the losers learned a valuable lesson. Their poster was superior to the winners' in every way but one—the girls had never learned to wash their hands before beginning work, and their poster was badly soiled. Economical habits of work, cleanliness, orderliness, accuracy and skill may all be cultivated through the use of manual arts as a method of teaching religion.

5. *To cultivate social attitudes within the group.* Wholesome rivalry may be stimulated and practice in cooperative thinking, planning, and acting afforded as groups of boys and girls engage in the manual arts. Helpfulness and sharing are stimulated as they work together and in the end, when the product of their labor is enjoyed by others in a far-off mission school, a near-by orphanage, or even by their parents, friends or teachers, very worth-while and fundamental ideals and habits are being developed. For years a Sunday school in a mission church had been surfeited with gifts at Christmas time from the wealthy mother-church in a suburban community. But when the children in that mission Sunday school began to think of other boys and girls in their neighborhood, or elsewhere, less fortunate than they, and so devoted the weeks before Christmas to earning and saving money and to making gifts, they learned the true meaning of Christmas.

Types of the Manual Arts

The purpose of this section is to outline and describe briefly the types of the manual arts best suited to teaching religion. No attempt will be made here to

discuss in detail the technic involved in doing the work. Readings at the end of the chapter contain ample directions. Two major types of manual arts, *illustrative* and *constructive*, will be considered in detail.

Illustration. Here are included drawing, coloring, lettering, stenciling, poster-making, scrapbooks, and map work. To express what they see or feel or hear is not only interesting to children, but often is essential to their complete understanding of what they have received through some one or more of their senses. There is much of truth in the oft-repeated maxim, "No impression without expression," for the impression is inadequate and unsatisfactory until the child has made it his own by translating it into terms of his own activities. Various forms of illustrative work become a natural and increasingly meaningful language to childhood. It is important, therefore, that teachers of religion make use of this means of expression, realizing that the most lasting and far-reaching results are all derived from the activity initiated by the pupils themselves rather than from that which is prescribed by the teacher. The various forms of illustrative work already mentioned will be discussed here as follows:

1. *Drawing.* W. W. Charters says concerning drawing, "The parallel between drawing and language is very close. . . . The essential difference between language and drawing is merely one of the media through which communication is carried on. The speaker uses words; the artist uses colors, tones, and lines. . . . Drawing is a better vehicle of expression than language in two ways. In the first place, it is more graphic; that is, it shows the meaning more quickly and clearly; and, second, drawing is a better

vehicle because it is more universal."[7] Drawing therefore becomes an important means of crystallizing the truth emphasized in the religious lesson. It is true that children's drawings are exceedingly crude, but to the children themselves they are most realistic and expressive. Jessie Eleanor Moore points out nine characteristics of young children's drawings, that may be noted here:

"(1) A child will attempt to draw anything he is interested in, but the human figure is by far the most popular object in spontaneous drawings. (2) A child considers each graphic symbol separately. He builds up his graphic vocabulary symbol by symbol. (3) A child draws from the image in his mind, and not from the object, even though the object may be before him. Consequently, he draws what he knows, and not what he sees. (4) The most important detail is made large and therefore out of proportion. (5) A child's drawing is a catalogue rather than a picture, so that space and size relations do not exist. (6) The little child draws from his own consciousness, interest, understanding. (7) Attempts are made to show action. (8) There is a constant development of power, effectiveness, and connectedness of expression with the pencil paralleling mental development. (9) Whatever a child's pictures lack of detail, of perspective, or of even the omitted parts of objects, is supplied by the imagination, the picture serving only to call up the image in the mind when it is registered as on a photographic plate with all the vividness of reality."[8]

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[7] *Teaching the Common Branches*, W. W. Charters, chap. vi, pp. 154–155.

[8] *The Little Child and His Crayon*, by Jessie Eleanor Moore, chap. v, pp. 44–49.

The decided development in a child's ability to draw must be reckoned with in using drawing in the church school. Up to seven or eight years of age children draw mostly *things*, *people*, *animals*, *flowers*, *trees*, or *houses*, and, strangely enough, they often have to explain what they have drawn. After ten or eleven their work may be expected to increase in accuracy and detail. Perspective drawing, being quite difficult, is possible only after the children have had some systematic study of drawing in the school. Young children should use crayon or soft pencils entirely, but gradually water colors and finally ink may be introduced. Drawing proves to be a very satisfactory type of handwork for the kindergarten and primary, but children in the fifth, sixth, seventh, and eighth grades also profit by it. They are greatly interested in illustrating notebooks, compositions, and stories. The especially talented enjoy making blackboard drawings, cartoons, and so forth.

2. *Coloring.* This type of illustration has been greatly overdone in the Sunday schools, where it often comprises the sole form of handwork used in the early grades. Its chief value with young children lies in the training it affords them in learning to select and combine colors, but this is frequently overshadowed by the disadvantages that surround its use. Usually the children are given a sheet of paper on which is drawn a rather stiff and stilted outline—animal, landscape, house or symbol—and a box of crayons, and told to "fill it in." Occasionally the outline is a Bible verse in open letters such as "Let there be Light," or "Be Ye Kind," with the first letters inclosed in a square containing perhaps a wreath of flowers, and this the children are expected to "fill in" as carefully

as possible so as not to spoil the picture. The two chief objections to this form of illustrative work are, *first*, that very little, if any, initiative is required or developed in the pupils, and, *second*, that the work requires a type of muscular coordination and control of which young children are not capable, thus subjecting them to very severe and undue nervous strain. With older children coloring has some value when it adds a final touch to their work and makes more expressive what they are seeking to interpret.

3. *Lettering.* This is mentioned here, not in relation to training in handwriting, but purely as a phase of illustrative handwork. In the preceding paragraph was mentioned a rather undesirable form of lettering, which must not be assumed to apply to all forms of lettering that may be used in illustration. Young children like to label their drawings by printing the names of the persons or objects represented in them. Older children also like to label theirs and take great pride in their increasing skill in printing. This should be encouraged. Lettering from the fourth grade through the eighth grade may take the form of labels on drawings, maps, and the like, printed mottoes for the blackboard, hymns, poems, and Bible selections printed on sign cloth, or even wrapping paper, to be hung in the front of the room for use in the worship service when songbooks are not available, titles for posters, notebook covers, scrapbooks, and so forth.

4. *Stenciling.* This form of illustrative handwork may be used occasionally with boys and girls who have acquired skill in the use of paints. After the design has been made on heavy cardboard it may be placed on the object being thus decorated and then filled in with appropriate colors and materials. Stenciling is

effective as a means of decorating notebook covers, lamp shades, window curtains, table covers, and such other articles as may be used in making the schoolroom attractive. It may be used at Christmas time by the children when they are preparing gifts for a particular group being made the object of the school or grade Christmas project.

5. *Posters.* Making posters has at least two educational values. *First*, it provides a means of presenting vividly and emphatically the subject made the basis of the poster, and, *second*, it affords for those who make the poster training in selecting and arranging to best advantage the materials being used. Many teachers, however, desirous of producing a perfect poster, rob the pupils of this second value, either by injecting their own ideas into the project, or by actually doing the work themselves.

Each poster should be built around some central theme and is designed to convey the meaning of that theme both to those who make and to those who see the poster, such themes as the following being suggestive of the possibilities of this type of work:

(1) *Seasonal.* Thanksgiving, Christmas, patriotic holidays, spring, summer, fall and winter.

(2) *Health.* Portraying simple and fundamental laws of hygiene—eating, sleeping, exercise, play, posture, first aid.

(3) *Missionary.* Children of other lands, missionaries' work, living conditions in other lands, and so forth.

(4) *Biographical.* Illustrating the outstanding events in the life of great religious leaders, reformers, missionaries.

(5) *Current Events.* Using newspaper clippings and

pictures to describe interesting and important happenings of the day.

Poster-making in simple form may be introduced in the kindergarten, increasing in effectiveness and value throughout the school. Little children delight in it and older pupils enjoy it too, being better able to appreciate its value. Suitable materials must be made available. such as poster paper, crayons, pictures, and letters.

6. *Scrapbooks.* Making scrapbooks may be made a useful form of manual activity or may degenerate into an utter waste of time and materials, depending on the purposes, ideals, and technic employed in the work. During the years nine, ten, and eleven both boys and girls are interested in collecting and hoarding, and it is to this interest that scrapbook making should appeal.

Scrapbooks should be made for some *purpose*, and to be most effective should be based upon a definite theme. For example, a missionary in China wrote to a friend who was a director of religious education in an American church, asking for illustrated booklets on various phases of American life, particularly the geographical features of America, whereupon the director of religious education discussed the matter with her Junior Department, and the boys and girls decided to make a set of scrapbooks on American life. They collected a great supply of magazines from which pictures could be secured, and even contributed some of their discarded schoolbooks containing maps and pictures. When they had cut and sewed together strips of cambric on which the pictures were to be pasted, they were ready to begin the actual work of making the scrapbooks. They decided to call the

entire collection of books "Life in America." Different children selected various phases of American life to illustrate, such as "Going to School in America," "Our Homes," "City Life in America," "Life on an American Farm," "Our Great Americans," "Animals in America," "American Automobiles," "Food We Eat in America," and many others. When the work was finished, at least fifty carefully made scrapbooks were sent to a mission school in China. Such activity not only utilizes a definite interest of later childhood but makes scrapbook making definitely educational and purposeful.

7. *Map Work.* If boys and girls are to get any clear notions as to the meaning of their Bible lessons, the development of Christian history and the extent of Christian missions, geography must be made a part of their study with the necessary feature of map-making. It is impossible to study the life of a people without coming to know where and how they live, their physical surroundings, their political and historical background, and the prospects for their future development. Map-making of various kinds makes possible for the pupils the acquisition of this type of knowledge. There are three major types of maps: the *physical*, showing mountains, rivers, seacoast, and so forth; the *political*, showing the political relation of the territory studied to the neighboring territories; and the *historical*, tracing the sequence of important events, locating important places, and showing the development of important traits in the life of an individual or nation.

Such maps may be drawn and colored on blackboard or paper, molded in plasticine, pulp or clay, or modeled in sand. Making an electric map is an interesting

project, the outline and principal features being perforated on heavy cardboard or cloth. Under the cardboard or cloth electric bulbs are placed, the light showing through the perforation. Map-making is best suited to the fifth, sixth, seventh, and eighth grades when geography is being studied in the public schools, though the use of maps should be encouraged in the high-school and adult classes.

Construction. Here are included paper folding, cutting and tearing, blocks, wood-working, modeling in clay, plasticine, and sand. Construction work of various kinds has a genuine fascination for children of all ages, but the type of construction used with each age group must be suited to the interests, needs, and capacities of the pupils.

1. *Paper folding, cutting and tearing.* This form of construction work is best suited to the kindergarten and primary grades, but care must be exercised by the teacher in selecting both materials and models that will not work an undue strain upon the fine, and only partly developed muscles of the pupils' hands. Paper work may be used for illustrating the lesson, decorating the room, and especially in making and furnishing miniature houses, in sand-table projects and in constructing many objects that express the present lesson or that may be useful in other lessons; for example, a miniature cradle such as a mother would use as a bed for a baby, a basket such as the baby Moses might have lain in, and many other such objects.

Plain white or kindergarten construction paper may be used for folding, and such things may be made as book covers, envelopes, boats, hats, buildings—a church, house or barn. Cutting and folding together may produce many useful things for projects in the

kindergarten and primary grades, such as cradles, baskets, lanterns, various kinds of household furniture. For cutting, plain white or construction paper may be used, and blunt scissors. There are several types of cutting, such as outline cutting (although this should not often be used, for it limits the pupils' own initiative); cutting on the fold as in making symmetrical objects like trees, flowers, stars, and even buildings; free-hand cutting from a single paper, which, although difficult, affords excellent training in this type of work, and leaves the child free to use his own initiative in making the object. Paper-tearing is doubtless the most difficult form of paper work. Paper should be used that tears easily both lengthwise and crosswise, a special kind both in plain white and in colors for this purpose being available at any kindergarten supply house. For the most part, paper-tearing consists in making flowers, trees, birds, and even people, and may be used in posters, scrapbooks, and in illustrating stories.

2. *Blocks.* Constructing various kinds of objects with blocks is especially suited to the kindergarten and first grade. These groups should be equipped with a set of Henessey blocks with which to build sheepfolds, miniature buildings of various sorts, inclosures into which children may go, but a set of the Patty Hill blocks for construction on a large scale is highly desirable. These blocks make it possible for children to build houses large enough to get into, wagons suitable to ride in, chairs, tables and many other pieces of furniture which a little child could use. Thus children are enabled not only to build useful things but to develop a genuine appreciation for the ordinary objects of their world, and the work entailed

does not overtax the small muscles of the arms and hands, as do many of the types of construction work commonly found in the kindergarten.

3. *Wood-working.* This form of construction first comes into use in the fourth and fifth grades and grows in interest and effectiveness through the eighth, making its greatest appeal to the boys. It is valuable in training the pupils in accuracy and skill of form study and representation, and in developing resourcefulness and invention. Three types of woodworking may be mentioned here as follows.

(1) *Whittling*, especially desirable for making small objects used in furnishing a miniature house, certain kinds of toys, models to be used for sand-table projects in the lower grades, and purely for decoration when pupils possess skill in the art of whittling.

(2) *Scroll Sawing*, in which beaver board and such soft woods as yellow pine and basswood may be used. Toys and miniature household furniture may be made.

(3) *Carpentry*, which has genuine value for boys in and beyond the sixth grade. They should be able under direction to make many useful things for both church school and home, such as screens, bookracks, coat-hangers, clothes trees, bulletin boards, lamp shades, bread boards, tea stands, umbrella stands, bracket shelves, and many kinds of toys. Such training ought also to make it possible for the boys to do such jobs around the church and home as repairing furniture, fixing broken windows, painting and varnishing.

4. *Sewing.* This form of construction work may be made to serve the purposes of religious education, as the girls are taught not only the technic of sewing but are led to use that technic in worthwhile pro-

jects. In view of the sewing instruction given in the public schools, it seems neither desirable nor necessary for the church schools to devote either time or effort to teach children how to sew. Rather is it the function of the church school to utilize the training which the children have already acquired in the public schools, thus making sewing an important feature of many service projects. Again, teachers need to be cautioned against planning sewing activities that are neither suitable to the age needs of the pupils nor possessed of educative value. Under direction children should be able, beginning with simple models and advancing with their growing skill to the more difficult, to hem dustcloths, towels, curtains, to make costumes for dramatization, to make simple garments for themselves—aprons, blouses, underclothing—and to make simple articles to send to settlements and mission schools. Thus it is possible for them to make use of their training in sewing for themselves and their homes, and for the church school and its activities.

5. *Modeling.* Work in clay and plasticine may prove valuable in the elementary grades of the church school if the materials and method of procedure are suited to the needs and capacities of the pupils, and if the work is definitely correlated with the lesson being studied. Children respond to the soft, pliable substance and easily learn to mold objects contained in the lesson—water vases, a shepherd's crook, bricks with which to build a sheepfold, well or altar, different kinds of houses, household utensils, fruit, vegetables, trees, flowers, and birds. These may be assembled into various kinds of table projects illustrating types of life in various places. Physical relief maps may also be modeled in clay or plasticine.

Sand-table work, if properly conceived and executed, yields valuable results in kindergarten and primary grades, for it gives the pupils an opportunity to portray, or actually dramatize on a small scale the lesson being studied. They are enabled to mold their own objects and to use their own initiative in working out in the sand the subject of the lesson. Such stories as the following are suitable for sand-table work: "The Baby Moses," "David's Care for his Sheep," "The Visit of the Wise Men," missionary stories, nature stories, and many others.

Principles Governing the Use of Manual Arts

Thus far we have discussed the psychological basis on which the use of the manual arts in teaching must rest, the objectives that their use may be expected to accomplish, and the types of manual arts best suited to religious instruction. But if the manual arts are to contribute positively and effectively to the religious development of the pupils, certain guiding principles must govern their use. In conclusion, then, these principles will be stated and briefly discussed.

1. *The materials and technic of the manual arts employed must be adapted to the interests, needs, and capacities of the pupils.* At each stage of their development children seek characteristic modes of expression for their rapidly growing abilities. At four or five children are fascinated with making mud pies or constructing towers out of blocks, but at ten or eleven they demand the quality of reality in their activity. They are satisfied with nothing less than real ingredients and real cakes; they require real tools and construct useful objects. It is highly important that teachers understand their pupils to such an extent

that manual activity in the church school may mean much in the religious development of the boys and girls. It is to be regretted that very often boys who have made workable radios in their own work rooms at home are forced to be content in the church school with pasting a poorly executed picture in a notebook and writing underneath a detached Bible verse. It is small wonder that Sunday school early loses its attraction for children who live in a round of ceaseless activity, who make *things* and are hungry for new and vigorous tasks to perform.

2. *The manual activity must be inseparably correlated with the lesson being studied.* For example, a group of seventh-grade boys in a vacation school were studying lessons in Christian citizenship. The biblical material was taken from the life and work of Jesus, and the principles derived from that source were studied in relation to the problem of Christian living in the average congested foreign community. During one week they studied the important question of fire prevention, and for their manual work made baskets out of fine chicken wire and tin in which to burn papers, rather than to build, with all its risks, the usual bonfire in the back yard. It would seem that this activity was definitely correlated to the lesson, that it linked Christian principles with daily living, that it engaged the boys in a purposeful, constructive enterprise. However, a visiting denominational and educational secretary was shocked to find such activity in a school of religion and remarked that far more religious value could have been derived from the vacation school if the boys had engaged in whittling or modeling in clay miniature furniture—tables, couches, seats and so forth, such as Jesus might have used when he dwelt

here on earth. It seems unnecessary to point out the fallacy of this contention. It is not to be denied that the manual arts possess intrinsic value, but for purposes of religious instruction they are practically valueless unless they are used as a mode of teaching, connected definitely with the lesson in hand, and hence with the problems of daily living. There is no place in the church school for the manual arts as a thing-in-themselves.

3. *The activity must be educational, purposeful, and be governed by a service motive.* It was pointed out in an earlier connection that much of the so-called handwork now done in many church schools is of little value, for the reason that it is ill-conceived, and detached from any genuinely useful or social purpose. Only last summer the girls department of a large vacation school spent the entire vacation school term making paper flowers. A teacher was employed, expensive materials were bought, and almost an hour a day was spent in the activity. Many beautiful flowers were made, but a great deal of time, money, and materials was practically wasted. The making of paper flowers, regardless of their intrinsic beauty or the enthusiasm that accompanies the activity at first, soon reaches the point of diminishing returns and becomes utterly worthless. The manual arts, to be a factor in the religious development of the boys and girls, must be employed in the light of educational objectives (previously discussed). It is true that they furnish a basis for concrete thinking, that they train the muscles involved in the work, and that they develop skill in the art, but beyond these values the use of manual arts must stimulate basic interests, cultivate fundamental attitudes and ideals that will fit the pupils

better to assume and discharge their work in the world. To engage in an activity merely for the sake of the activity is wasteful, but to make that activity purposeful, to secure from it socially useful and valuable results, makes it truly educative.

4. *The teachers must know and understand the educational values inherent in handwork as a method of teaching religion, being thoroughly familiar with the manual arts and skilled in their use.* Unless teachers are in full sympathy with the educational ideals and objectives of handwork, unless they know and appreciate the manual arts, unless they understand their pupils and their characteristic modes of expression at each stage of their development, the use of manual arts will fail to function constructively in the religious development of boys and girls. It is highly important that teachers be skilled in the art they are employing, whether sewing, carpentry, or clay modeling. A Junior Department recently engaged in a basketry project which proved to be an utter failure, for the reason that neither teachers nor superintendent knew the simplest technic of basket-making. They had been told by an educational director to make baskets, and had no recourse but to attempt the work. It should be pointed out here that in this particular case the children learned a very bad habit or strengthened one already begun in children of this age, namely, starting projects that are never finished. The basketry was laid aside, but the failure had made an indelible impression upon the pupils.

5. *Adequate equipment and sufficient time are required for the work.* Proper light, plenty of room, and the simplest equipment are necessary for work in the manual arts. It is not necessary to have expensive

or elaborate equipment, but the necessary tools, tables, cupboards, pencils, crayons, scissors, and so forth, must be provided.

Questions for Study and Discussion

1. In the light of the section, "The Basis of the Method," criticize as to their educational value the handwork suggestions to be found in one year of any course for beginners. For primary children. For juniors.
2. To what extent do you think the suggestions found in these courses of study are governed by
   (1) the desire to keep the pupils busy and interested,
   (2) the desire to make "things,"
   (3) the desire to utilize the pupil's boundless physical energy,
   (4) the desire to "impress" religion upon the pupils,
   (5) the desire to accomplish some one or all five of the specific objectives discussed in the chapter?
3. Study carefully the needs, interests and capacities of some age group, say, ten-year-olds. In the light of the results of your study, and the foregoing chapter, supply suitable manual activity to replace the suggestions offered in any one of the courses in the religious curriculum intended for that year.
4. In preparing the costumes and scenery required in the dramatization of some story like the good Samaritan, what procedure would you follow to conserve the educational values involved in the use of the manual arts? What types of manual activity would be needed? When may such manual work lack educational value? Be specific.
5. Criticize the *principles governing the use of the manual arts* stated in the chapter as to their practicability and validity.

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CHAPTER XVI

TEACHING THROUGH DISCUSSION

THE discussion method of teaching is meant to stimulate thought and expression under group cooperation. When this method is used, some problem suitable to the class and related to the purpose of the course is proposed by the teacher or, better still, *discovered* by the class out of some situation presented to it by the teacher or a member of the group.

To make the discussion a success the problem must itself be rich in its power to stimulate thought and speech, vital in its appeal to interest, significant in its bearing on conduct and action for the group.

Much will depend also on the teacher's ability to bring out a sharp, clear, understandable statement of the problem, so that every person may know exactly what it is that is under discussion. No small amount of unfruitful discussion (and even heated argument!) takes place both in school classrooms and less formally among people in general in which those who take part fail to meet each other's positions for the reason that they do not understand alike the question at issue.

Next to having the right kind of a problem rightly stated is the necessity for having a definite and suitable plan for the discussion to follow. As Professor Harrison S. Elliott[1] points out, "Group discussion must be distinguished from a haphazard 'talkfest,' where per-

[1] *The Why and How of Group Discussion*, by Harrison S. Elliott, pp. 6 and 7. Used by permission of the publishers, The Association Press.

sons meet to talk about a subject with neither plan nor procedure, and but little basis in fact or evidence. Such a gathering frequently proceeds in a circle, arrives nowhere, and ends with the persons more confused than when they came. . . . Group discussion must also be distinguished from an argument or debate. In an argument the persons representing each side will have their minds made up, and their purpose is to defeat the argument of the opposing side, and to prove that they are right and the opposing side wrong. On the other hand, in a discussion each person is ready to contribute earnestly and clearly out of his experience and reflection the best thought and deepest convictions on the question; but in turn he expects to learn from the experience and convictions of others. In an argument a person wishes to know what his opponent thinks in order that he may be ready to prove that his opponent is wrong. In a discussion a person wishes to learn what another thinks because it may throw light on the common problem. All feel a common problem; they desire to find a solution. There is confidence that each can contribute toward the solution. By the process of give-and-take in discussion each will help the other, modifications of opinion will take place, and new convictions will be formed."

This point of view suggests, as has already been indicated (Chapter IX), that the teacher must know his problem and the field in which it has its setting. More than this, he must have in mind the best mode of approach to this problem in its discussion, and be skilled enough in his direction of the group so that, without suppressing or dominating, he can direct the discussion in the right channel. And he must further recognize the best order or plan of development of the

topic through discussion and be able to lead the discussion to follow this plan. This directing or leading may be by occasional questions; by supplementing remarks made by pupils; by short explanations, statements of fact or expression of his own opinion; or, in some cases, by a definite suggestion of the outline or plan the discussion may follow.

Especially must the teacher have in mind the general tenor or spirit which he thinks should govern the discussion, and *the conclusion that should be reached.* That is to say that the discussion lesson should have as definite an objective and as carefully planned a procedure as any other method of instruction. If the teacher uses skill in making his plan and in conducting the discussion, there is no danger of limiting the spontaneity of the class or of hindering a free range of thought and flow of expression. These results must not be allowed to follow, nor must unguided chatter, no matter how enthusiastic, be allowed to defeat the purpose of the discussion.

The Technic of the Discussion Method

To make the discussion method educationally valuable and to avoid the dangers involved in its use, a certain technic of procedure is required. This involves the consideration of (1) the leader's fitness and preparation for the task, (2) the plan to follow in preparing for each discussion, (3) the execution of that plan, (4) the plan illustrated.

The discussion leader. The discussion to be effective requires a leader, and the leader to contribute to the discussion must possess characteristics that qualify him for the task—tact, poise, tolerance, fairness, and kindliness. He must be clear and alert in his thinking,

quick to discern and utilize new and conflicting points of view, accurate in his discrimination, keen in his analysis, and thorough in his summaries. It is his function to lead, not to dominate the discussion. His personality should serve to call forth the best in the group rather than to repress it. The temptation is often strong for the leader to inject overmuch his views into the discussion, to influence unduly the thinking of others, to monopolize where he ought to share, to be intolerant where he ought to be open-minded, to be hypercritical where he ought to be sympathetic, to wax voluble and often irritable where he ought to be calm and practice self-control.

It is highly important for the leader to be well versed in the subject under consideration, to be ready with suggestive data that might throw light on the problem, to anticipate certain points of view that are sure to appear in the discussion. He should be skillful not only in formulating and placing stimulating, thought-provoking questions, but also in his use of the responses of the group to those questions. Where the discussion is used as a means of teaching, the leader may be the teacher or another member of the group. Pupil leadership should be encouraged and helpful training in discussion leadership should begin early in the child's instruction, so that even then, as well as in adolescence and adulthood, he may be able to lead discussions with relative success.

The preparation for a specific discussion. In order to lead successful discussions it is necessary for the leader (1) to know his group, the limitations, interests, and capacities of each member; (2) to discover in his pupils, or to help them to discover for themselves. problems for which the discussion may offer a satis-

factory solution; (3) to make available to his pupils sources of data needed in dealing intelligently with the problem; (4) to guide and direct the group's thinking on the problem that a satisfactory and workable conclusion may be reached. With these four factors in mind the leader must formulate a plan for leading the discussion, this plan to include the following points:

I. *The teacher's approach to the pupils' problems.*
   1. Consideration of problem-laden situations in which members of the group find themselves.
   2. Consideration of specific problems and their causes within this situation faced by the group daily for whose solution they need help, such problems residing in their
      (1) Home life.
      (2) Economic and industrial relationships.
      (3) Attitude toward social problems.
      (4) Moral and religious development.
      (5) Physical needs.
      (6) Social-recreational life and the use of leisure time.
      (7) Vocational preparation and outlook.
      (8) Political interests and views.
      (9) Attitude toward the means to be used in settling international problems.

II. *Helping the pupils to define the problem.*
   1. Discovery of a specific problem, common to the majority of the group, which cooperative thinking may help to solve.
   2. Analysis of the common problem.
      (1) To discover its causes.
      (2) To discover what particular aspects of it are of especial importance to the group.

3. Formulation of the common problem in terms of an hypothesis to be used as the basis of discussion.

III. *Attempted solutions to be found in*

1. Collected data that will throw light on the problem.
   (1) Personal experience of the leader and members of the group.
   (2) Experiences of others known to the leader and group.
   (3) Recorded experiences in articles and books, in history, literature, science, and biography.
2. List of possible solutions.
   (1) Probable result of each solution.
   (2) Alternative of each solution.
   (3) Comparison and evaluation of the probable results and alternatives of each possible solution.
3. Summary of solutions in the light of
   (1) Their probable results.
   (2) The conflicting viewpoints expressed.
   (3) The best in the data presented in the discussion.

IV. *The final solution.*

1. Based upon the best judgment of the entire group in the light of all the facts.
2. Constituting a principle to be carried into action in meeting the specific problem under discussion.

V. *Resulting activity* in answer to such questions as

1. Will the solution work?
2. Is it a permanent solution, or is it temporary?

3. How is it to be put into action?
4. What is the first step necessary in putting it into action?

Conducting the discussion. The extent to which the pupils participate in and derive benefit from the discussion depends upon the teacher's technic in conducting it, which may proceed somewhat as follows:

1. *Launching the problem.* In his preparation for the discussion the leader has considered carefully the pupils' problems in relation to the topic or theme of the discussion. He has tried to discover a point of contact between the pupils' experience and the lesson for the day. However, before the discussion can proceed, the leader must develop within his group a "problem-attitude of mind." The pupils themselves must be made conscious of the problem under consideration. Various means may be employed in this launching of the problem. For example, questions carefully prepared and skillfully addressed may play a vital part in any discussion to stimulate and provoke constructive thinking and expression on the part of the group.

Doctor Elliott in his monograph[2] (previously referred to) says that there should be four kinds of questions in any effective discussion, namely, the *problem* question to open the discussion, the *solution* question to introduce the material that will throw light on the problem, the *conclusion* question for the purpose of gathering up the loose ends and bringing the discussion to a head, and the *action* question which seeks to discover how the conclusion is to be carried into actual practice. Skill in asking questions is

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[2] *The Why and How of Group Discussion*, pp. 54–55.

essential to one who would use effectively the discussion as a method of teaching.[3]

Other means may also be employed to help the pupils locate and define their common problem. An address by the leader, reports by the pupils on assigned topics, an examination of various kinds of data in the nature of personal experiences, and scientific research may serve to make the pupils acutely conscious of some common need, that may constitute the reason for and the basis of the discussion.

2. *Following the plan.* There is an ever-present temptation in a group discussion to digress, to discuss irrelevant problems and to introduce irrelevant materials. The leader must be watchful of his plan, seeing to it that it moves forward and that any tendencies on his part or on the part of the group to wander from it be checked. He must see to it that each step of the plan receives its due amount of time, that the entire discussion is kept well balanced, and that the topics discussed are consistent with their importance and relation to the plan as a whole.

3. *Securing group participation.* To realize the full benefit of cooperative thinking, each member of the group should feel obligated to contribute the product of his thought to the sum total of the discussion. It is the leader's duty to see that all take part, that no one or two monopolize an undue amount of time, and that those especially timid and reserved be given an opportunity to speak. Each leader may develop his own technic of addressing his group, but it is suggested that comment from the leader be given in the nature of a summary to the group as a whole, and not be addressed chiefly to the one who called forth the

[3] See Chapter IX, pp. 224-226 for principles of good questioning.

comment, and that questions from the leader be put to the group as a whole, before they are asked specifically of individuals. Very frequently certain individuals should be called upon to discuss specific phases of a problem, rather than to throw the problem open to the group as a whole.

4. *Making the summary.* If the leader's plan is carefully executed, a need for summary statements will occur at frequent intervals throughout the discussion as well as at the end. In fact, whenever the leader talks in the discussion, it should be for the purpose of gathering up what has been said up to that time, clinching it in a few sentences and giving new impetus to what is to follow. The summaries throughout the discussion ought to bring out clearly the exact status of the problem, showing the conflicting points of view and opening the way for further discussion. Frequently a summary will be needed to clear the air, to straighten out entanglements, to check unfruitful procedure, and always to show where and how progress has been made. The final summary of the discussion may never be reached in such a way as to be defined in a conclusion, but the fact that a conclusion is not reached does not mean that the discussion is a complete failure. Whenever cooperative thought has been stimulated in the right direction, and whenever a group of people have discussed a common problem, good has been accomplished.

5. *Visual aids in the summary.* For high-school and adult groups an agenda of the discussion might prove a helpful device, especially when it has been worked out by a committee representing the larger group. Where this is not possible, and even where it is, the blackboard should be used to visualize the

problems, to indicate data that may be used in solving the problem, to record conflicting points of view, to make clear the attempted solutions with their advantages and disadvantages, and to place vividly before the group the summaries and conclusions reached

The Plan Illustrated

As an example of the discussion method of teaching the following illustration is given:

Age group: Boys or girls, presumably high-school seniors, about seventeen years of age.

Lesson material: The International Graded Lessons, Course XII, *The World: A Field for Christian Service*, Study IV, *The Standard of Success.* Supplemented by

(1) *Out Into Life*, by Douglas Horton, Chapters I to III.

(2) *Getting Into Your Life-Work*, by Herald M. Doxsee, Chapters I to XIII.

(3) *Vocations Within the Church*, by L. W. Crawford, Chapters I to III.

Procedure:

I. *The teacher's approach to the pupils' problems.*

1. This class is made up of boys (or girls) who will soon be called upon to assume the responsibilities of life. What are those responsibilities? What preparation will the pupils need to meet such responsibilities successfully? How are they to find their place in the world's work? With what motives should they enter the world's work? By what standards should they measure success?

2. What is the most important phase of this problem to be considered in connection with this lesson? The problem of *motive*, which will in turn determine the *standards* by which success is to be measured.

II. *Helping the pupils to define the problem.* The teacher is now faced with the task of making the pupils conscious of the problem, and of helping them to define it in terms of their own experience. This he may do by asking the following questions, and by recording on the blackboard the gist of each answer:

1. *Discovering the problem.*

(1) Whom do you consider the outstanding citizen in your neighborhood? What makes him outstanding? What dominant traits of character does he possess? Is he the type of man (is she the type of woman) after whom you would like to pattern your life? Whose success you would like to duplicate or excel? Why or why not? So far as you know, by what standard has he measured his success? Are these the standards by which the world commonly measures success? Give your reasons.

(2) In the eyes of his own time was Jesus' life a success or a failure? Give your reasons. In the light of two thousand years of Christianity, was Jesus' life a success or a failure? Give your reasons. In his own day was Abraham Lincoln considered a success? Why or why not?

(3) Fifty or a hundred years from now will this outstanding citizen of your neighborhood be remembered and revered? Why or why not?

2. *Tentative summary.* By means of these questions we have attempted to get at the real standards by which we should measure success in others. It is true that these standards are to be found in the *motives* which dominate the life and conduct of people?

(1) What *motives* dominate the life and conduct of our outstanding citizen? Is he interested chiefly in making money, in building his own reputation, in

being able to control for selfish purposes the policies and destinies of his community, or is he eager to serve his fellows, to use his power, his influence, and his money in the interests of the common good? What are the motives of his life?

(2) What was the chief *motive* of Jesus' life? Turn to John 10. 10 and to Mark 10. 35–45.

(3) What should be the chief *motives* of our life? With what motives should we enter upon our life-work? With what *motive* should we choose our vocation? What *standards of success* are to be found in the *motives* of our life-work?

3. *The problem.* What motives shall dominate my life? What motives shall guide me in choosing a vocation? What motives shall determine the standards by which I measure the success of my life?

III. *Attempted solutions.* With the problem thus clearly in mind the leader may proceed with the next step of the discussion which is to find tentative solutions leading to a final solution. It is evident from the discussion thus far that life motives divide themselves into two groups: *personal gain* or *profit motives* on the one hand, and *service motives* on the other. Before we can accept either one of these for ourselves we must first of all see how they operate in real life. At this point the leader may list in parallel columns on the blackboard the pupils' suggestions concerning the following:

1. The personal gain, or profit motive—what it is.
Advantages *Disadvantages* *Outstanding examples* (in history, literature, etc.)

2. The service motive.
Advantages *Disadvantages* *Outstanding examples* (in history, literature, etc.)

Thus we see the way in which these two motives function in real life, their advantages, their disadvantages, their price. In the light of these facts what conclusions are we to draw as to the place and importance of either one of these motives in our lives, in our life decisions? Let the teacher list these conclusions on the blackboard.

IV. *The final solution.* Are we ready now to conclude finally and definitely that the *service motive must dominate our choices, our actions, our attitudes*? Returning to the illustration of Jesus' motive, how must we finally measure the success of his life? List these responses on the blackboard. If we accept the service motive for our lives, how must we finally measure our own success?

V. *Resulting activity.* It is one thing to reach such a conclusion, but quite another to make it function in the actual experiences of daily living. Therefore, we must face such questions as the following:

1. Will the *service motive* work? Is it practical? While it may work in individual cases, will it work in industry? in politics? in international affairs?

2. Of course the minister and missionary must be dominated by the service motive, but how can a lawyer, a dentist, an engineer, a merchant be governed by it?

3. If we accept the service motives for ourselves, how will it affect

(1) Our choice of a vocation.

(2) The preparation for our life-work.

(3) Our attitude on problems of race, industry, and war.

4. When and how shall we begin to develop this motive? What is the first step?

It is hoped that this illustration will help to make concrete the values and the technic of the discussion. To be sure, such a method is fraught with difficulties; it requires skill and resourcefulness on the part of the leader, and responsiveness on the part of the pupils. However, it is rich in possibilities and fruitful indeed are the results in the religious development of the pupils, when through such means they are led to face and solve the perplexing problems of Christian living.

Questions for Study and Discussion

1. What is meant by the term "cooperative thinking" as a phase of the discussion? What is the value of cooperative thinking in achieving the purposes of any discussion?
2. List ten vital problems of interest to high-school students that might be the basis of ten valuable discussions. Suggest suitable biblical material for use in the consideration of each of these problems.
3. Plan a discussion for a high-school group using one of these ten problems as a basis. Indicate clearly each step in the procedure.
4. Observe a lesson taught according to the discussion method. Pick out the points of strength and weakness in the procedure. What suggestions would you give the leader for improving his technic of planning and leading discussions?
5. Watch carefully the types of questions used by a discussion leader. At what point do the questions violate the principles of good questioning (discussed in Chapter IX)? To what extent did the leader's questions, their form and their manner of presentation, aid or hinder the progress and success of the discussion? Give examples.

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CHAPTER XVII

TRAINING IN SOCIAL SERVICE

TRAINING in social service in the truest sense is training in Christian living. It is, indeed, "the Christianization of all our social contacts," leading to the progressive realization in individuals and society of those ideals of brotherhood and service embodied in the life and teachings of Jesus.

Lying close to the heart of the Christian message are two significant utterances of our Lord, that should form a basis for a constructive program of training in social service. The first, "I came that they may have life, and may have it abundantly,"[1] makes it perfectly clear that Jesus' supreme mission to the world was to give *life*—physical, moral, social, and spiritual. It follows, then, that those who call themselves Christians, after experiencing that abundant life, must assume the task of spreading Jesus' message of life to the world. The second important saying Jesus gave to his disciples near the end of his earthly ministry when two of them were asking for special favors in his kingdom: "But whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister."[2]

No narrow limits of perfunctory philanthropy can

[1] John 10. 10.
[2] Mark 10. 45.

confine this program of Christian service marked out on a life-inclusive, world-inclusive scale, where every follower of Jesus, to achieve true discipleship, must serve his fellows intelligently and efficiently without concern for reward or merit.

However, Christian living on such a plane is possible only through thorough and prolonged training in which, beginning in childhood and continuing through adult life, a progressive religio-social consciousness is cultivated, based on the Christian concept of God and of human relationships, motivated by Christian ideals of love and service, and developed through actual practice in those fundamental principles of Christian service revealed in and lived by Jesus.

The Aim of Training in Social Service

If the foregoing position is true, the program of social service is an integral part of the entire program of religious education and its objectives are inextricably interwoven with the ultimate objective of the teaching of religions. In their service activities the pupils are to be given an opportunity to practice toward their fellows those fundamental attitudes, ideals, and habits stimulated and developed in their total religious training. *Training in social service seeks to lead childhood and youth into intelligent and effective membership in the family of God, based on a growing realization of God as Father and characterized by such attitudes and conduct toward their fellows as such a realization would entail.*

Such training must help the pupils at each stage of their development to understand the social world in which they live and to fulfill its demands upon them. For the very young child his family constitutes his

world. Here he discovers and tries to solve his problems of adjustment to other people and to new situations—problems of sharing, of helping, of living together in an increasingly enlarged and complicated world. As he grows and develops, his social horizon expands to include, first, his immediate neighborhood, next the larger community—the city, the nation and then the world. Throughout his developing life the child, the youth, the adult is brought face to face with perplexing problems of how to think, feel, and act in his world, and for the solution of such problems the program of training in social service in the church school should offer guidance. In fact the chief concern in this training is not to engage the pupils in philanthropic tasks, but, rather, to cultivate within them a growing religio-social consciousness and the technic for expressing that consciousness in all their social relationships.

Training in social service will, therefore, "seek to reach the springs of action, the native social impulses and feelings and to strengthen and direct them through use. It will endeavor to inculcate high and adequate missionary ideals as the goals of Christian living, and will train a growing generation to be loyal to a world-wide brotherhood. It will relate individuals and groups to the needs of the world in service, and will endeavor to produce a generation intelligently in touch with the principles, history, and present status of the kingdom of God and to enlist every Christian as an active agent tirelessly working for the establishment of the Kingdom."[3]

Specific objectives. The program itself must be

[3] *Missionary Education in Home and School*, by Ralph E. Diffendorfer, p.36.

governed in its formulation and execution by certain specific objectives. These will be considered here as follows:

1. *To put the pupils in possession of a constantly enlarging body of knowledge concerning the meaning and purpose of social living,* as embodied in the life and teachings of Jesus and those faithful followers of his who through the ages have given their lives to spreading the Christian message throughout the world. Any program of Christian service must rest upon a knowledge of the life and teachings of Jesus in the hope that a study of his methods of work, his teaching concerning the kingdom of God and the conditions of entrance therein, and his ideals of discipleship may develop within the pupils not only a keener appreciation of the character and service of Jesus, but more especially a burning desire to contribute their full share to the Christian enterprise. A study of the life and works of noble pioneers who in other days and in our own have striven to rid the world of ignorance, oppression, disease, and war, provides the pupils with worthy ideals and a constant incentive to devote their lives to Christian service. Such characters should be studied as Jesus' immediate disciples, Paul, Savonarola, Francis Xavier, Martin Luther, John Wesley, David Livingstone, Booker T. Washington, Jacob Riis, Wilfred T. Grenfell, and many others.

2. *To develop within the pupils an intelligent interest in and a sympathetic understanding of their fellows*—the members of their family, their playmates, school associates, various groups—economic, social, industrial and racial—that make up their city, State, and national life, citizens of other countries, childhood and youth the world over. As the pupils are led out of

the compactness of the family group to realize the scope of their larger relationships, they must of necessity be led to assume and discharge the social responsibilities which those relationships involve. If the program of social service succeeds in developing within childhood and youth a democratic attitude toward their fellows based on wholesome and mutual respect, it has gone a long way toward achieving its ultimate purpose. At the present time there are disconcerting tendencies in some quarters toward feelings of a type of national and racial superiority that can breed only racial prejudice, suspicion, hatred, and strife. Unless these tendencies are checked by means of a constructive and thoroughgoing social education serious consequences will result.

The religious curriculum should include courses dealing with the people of various classes, races, and nations showing their characteristics, needs, and ideals, and especially their contribution to the life of the world, not for the purpose of nurturing within the pupils a patronizing attitude toward other peoples, but, rather, for the purpose of laying the very foundations of brotherhood. For example, a seventh grade in a certain church school devoted several weeks to such a study, dealing chiefly with the Japanese. They visited a near-by museum, where a splendid collection of curios was to be found illustrating Japanese manners and customs of living; they read stories about Japanese home and school life; they played Japanese games; they investigated the geography of Japan, noting its climate, its products, its principal cities, and its modes of transportation; they looked into the government of Japan and were particularly interested in the means employed by that government to put every phase of

Japanese life on an efficient basis; they wrote to the denominational mission board to find out about the status of Christianity in Japan and to get suggestions as to what they might do as individuals or as a class to further the cause of Christianity among the Japanese. The results of this project were significant. The boys and girls gained a wealth of information concerning Japan and its people; they were able to sense some of the problems confronting Japan in its relations with other nations; they developed a wholesome respect for the Japanese people and appreciated, as they could not have done without such an intensive study, the need for vital Christianity at the heart of Japanese national and international life.

In the course of the project the pupils secured through a missionary friend the names of several Japanese boys and girls in a certain community in Japan. This proved to be a very interesting feature of their study, for it happened that when their interest was at its height, our government was considering and finally passed restrictive immigration legislation. The pupils could not help wondering why the Japanese should be discriminated against, when they had found them to be such interesting people. They sent a petition to their congressional representatives asking them to vote against the bill, and when the bill was finally passed, they were deeply concerned over the probable consequences in our nation's future relations with Japan. It was then that they wrote letters to their new friends in Japan expressing their regret over the restrictive measure, and assuring them of their good will.

The value of such a study is inestimable. Its technic could be applied to many other situations.

For example, how would such a study help to break down prejudice toward other races, to improve international feeling, to achieve a Christian attitude on economic and industrial issues or on the question of war, its causes, consequences, and cure? Training in social service as a part of the larger program of religious education can accomplish its ultimate objective only as it helps to develop between individuals, between social groups, between nations Christian attitudes of mutual respect and confidence, good will, and brotherhood.

3. *To help the pupils develop skill in Christian living by providing actual situations in which they may express their growing social ideals toward their fellows.* The service activities in which children and youth engage must grow out of real situations in response to actual needs. Unless the social ideals and motives developed by means of religious instruction are given an adequate outlet in deeds of Christian service, the instruction has been in vain. Training in social service should develop within the pupils the spirit of altruism; the attitude of tolerance toward individuals and groups who differ from them in background and culture; ideals of good will and generosity, and respect; and above all a growing sense of partnership with God in building his kingdom in the world. These ideals grow in richness and meaning only as they are exercised to meet practical needs, only as they are made concrete in specific acts of Christian service. Not only should the program of social service provide the pupils with the *facts* as to what constitutes social living as they are made conscious of social needs, but especially should such training develop within children and youth the *technic* of social living, expressed in acts of giving of

their talents, their time, and their money in the interests of the common good.

4. *To make the pupils familiar with the social work of the church, and to win their loyalty to it and cooperation in it.* The task of securing recruits for Christian life service would be greatly simplified if the church through its school would concern itself with training its childhood and youth *in* as well as *for* service, by providing throughout the church school definite opportunities for the boys and girls to share in the service program of the local church.

Before the young can be expected to participate intelligently in the larger missionary program of the church, they must learn to work in the local setting. When they are admitted to church membership they must be led to realize that not only are they to *receive* the church's spiritual ministry, but also that they are to *share* that ministry with their fellows as they help to make the church a vital and influential factor in the life of the community, the nation, and the world. Unless the churches discover and train their own leaders, their future is jeopardized. From the time when boys and girls enter the church school, they must be trained to assume and discharge such responsibilities in the work of the church as they are capable of assuming at each stage of their development. At the present time it is quite impossible for the great majority of churches to secure and support trained vocational workers, so they must of necessity depend upon local, though trained, avocational leadership to carry on their work.

In a certain foreign-community church in a large city it was discovered that for twenty years not a local leader had been trained for the work of that

church. Teachers for the Sunday school and other workers were imported from churches in neighboring American communities, and when a new and well-trained staff took charge of the situation the outlook was gloomy indeed. A plan for discovering and training local workers was devised and put into operation.

It was decided that the Intermediate boys and girls were the most promising prospects for workers, and that with adequate training they might assume the tasks then performed by imported American workers. For the first year several classes of high-school boys and girls were given intensive instruction in the Bible, and were taught by well-trained teachers. The pupils were not asked to render any service to the church school, but were spurred on to make their own department efficient, and to cultivate individually a growing spiritual life. Toward the end of the year they were given special instruction in the rudiments of teaching and were provided with opportunities to teach classes and conduct clubs in the church school under supervision. This was done so that they might be ready to work in the vacation church school, in which ten of the young people were assigned definite tasks. It was gratifying to note the genuine interest and real efficiency exhibited by all of the workers in the activities of the vacation school.

The following year the young people returned to their class work, but at all times those in charge kept the great objective in mind that they were being trained for specific Christian service. After a year of careful instruction in the Bible they were again enlisted in a teachers' training class, where they studied lessons dealing with lesson-planning, story-telling, dramatization, manual activity, and recrea-

tional leadership, and in the summer were again given places of responsibility in the vacation school. It is a notable fact that not a single local leader was absent from his post throughout the entire five weeks' period of the vacation school.

With the project in training local leaders thus far highly successful, the staff concluded that it would no longer be necessary to import teachers to man the church school throughout the year, but that the young people who had rendered such excellent service for two summers could be counted on to work just as efficiently during the regular year. The special abilities of each worker were carefully considered in order that each might be placed in the position where he could do his best work. All the prospective workers were personally interviewed, to secure their consent to work in the church school. Assurance was given them that they would be afforded ample help in planning and executing their respective tasks. Not all became teachers, for some were admirably fitted to serve in other capacities, as pianists, department secretaries, or assistant superintendents of departments.

Throughout the year the workers met together for an hour on Sunday afternoon immediately after the Sunday school to discuss the results and problems of their work for the day and their plans for the following Sunday. In preparation for more efficient teaching, each teacher was expected to submit a written plan for each lesson to the director of religious education, who in turn visited each class as often as possible to note the points of strength and weakness in each teacher's work, so that in personal consultation with the teacher she might be able to give valuable suggestions as to how the teacher's work could be

improved. Thus the workers all grew in capability and in spiritual power.

In the fall of the following year the young people came back, eager to resume their work. After a year's experience a decided improvement was evident in their work. It happened that one of the young women entered that same fall a kindergarten training college, whereupon she was made superintendent of the Beginners' Department of the Sunday school. She not only conducted the department activities of the Sunday school but it was also her duty to call in the homes, and by reason of her ability to speak the language of the parents she was able to reach many children in the community. The possibilities of a constructive program of local leadership training are great, if this one illustration is any indication of what can be done.

It is safe to assume that when boys and girls have been trained to work in their local churches, they will in turn be willing and able to work in the larger program of the church, as it reaches out to community, national, and world tasks. Only a few young people will ever find it possible to enter the vocational work of the church, but their work will be multiplied in its effectiveness manyfold, if it is backed up by an interested and intelligent constituency at the home base. The church that does not thus project itself into the world task of Christianity cannot long survive, for it is only the church that *serves* that really *lives*. Throughout the church school, instruction should be given the pupils in the missionary program of the church in order that they may know its scope, its limitations, its achievements, and where they can best serve. This instruction must be accompanied by opportunities for the pupils to participate in the

missionary work of the church in its local community, in the nation, and in the world.

The Program of Social Service

To make training in social service a vital factor in the religious development of childhood and youth, the curriculum of social service must be one with the entire curriculum of the church school. In fact, social ideals and motives must so permeate the life of the school that every lesson, every worship service, every activity will contribute positively and definitely to the pupils' training in social living. However, in addition to the diffusion of this service spirit in and through the school, there must be a specific program of training in social service if its objectives are to be in any sense achieved.

The approach to the pupils. One reason why the old type of missionary training failed to lead boys and girls, and even adults, into constructive Christian service was the fact that it was too remote from their experience. It dealt with people far away living in almost incomprehensible circumstances. It separated "Christian" work from all other kinds of work by setting a superficial premium upon the ministry and missionary work, and failed to make either children or adults realize that all work for the good of humanity, whether it be preaching the gospel, healing the sick, or running an engine, is Christian work. The social tasks at which children puttered were hardly ever real tasks, nor were they performed to meet actual needs. *This type of training in social service failed because it did not begin with the pupils*, in an effort to help them develop a religio-social consciousness and the technic for expressing that consciousness in meeting the manifold social problems of their own world.

Training in social service helps the pupils to understand the world in which they live and to meet successfully at each stage of their development the demand of their world upon them. Simple acts of kindness, courtesy, sharing and helpfulness should characterize the child's relations with his fellows—his parents, his brothers and sisters, his playmates, the strangers who come to his home, the postman, the grocer, and all with whom he comes in contact in his daily round of activities. As he grows and develops into the youth, the adult, his consciousness of social relationships and their demands upon him should become more compelling, as he is led into richer and more meaningful social living.

It is futile to discuss with high-school students conditions of poverty, ignorance, and vice in some remote mining camp in an effort to get them to send a missionary barrel to that place or to raise money to provide the church in that community with new hymnals or a baptismal font, when in their immediate relationships with their fellows in the school they not only tolerate but practice snobbery toward the less fortunate boys and girls who attend that school, and in their daily living forget to govern their conduct by Christian standards.

Further illustration is not necessary to make clear not only the importance but also the absolute necessity of centering the program of social service in the pupils' own environment, and letting that environment grow and expand to include national, international, and world relationships and problems only as the immediate contacts of the pupils are thoroughly Christianized. It is far easier to assume a Christian attitude toward the Japanese in Japan than toward the Japa-

nese in California, to appreciate the Italians, with all their poetic charm and magnificent history in Italy, than to appreciate them in New York City, or to feel kindly toward the Negroes in Mississippi than to feel kindly toward them in Chicago, or when they enter the campuses of our Northern universities and colleges. But unless the spirit and principles of Jesus, thoroughly embedded in the lives of childhood and youth the world over, can weld them together in one great family of God, our training in social service has been in vain.

Learning through serving. Training in social service involves for individuals vastly more than *being intelligent* as to the social meaning of Christianity on the one hand, and the world's need on the other. For such training is practically valueless, unless it leads directly into the actual practice of Christian principles in all one's social relationships.

Mr. W. Norman Hutchins[4] describes six different types of service activities that may be found in churches or Sunday schools. These are (1) *seasonal*, where the service projects center around Thanksgiving, Christmas, or Easter; (2) *casual*, where the school engages in more or less of social service throughout the year, but has no organized program; (3) *organized*, in which throughout the school there are definitely planned and graded service activities; (4) *affiliated*, whose social service is carried on through societies affiliated with their respective departments, such as Bluebirds, Camp Fire Girls, Girl Scouts or Boy Scouts; (5) *personal*, concerned with rendering personal service rather than

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[4] *Graded Social Service in the Sunday School*, by W. Norman Hutchins, Chapter III.

giving gifts; and (6) *gifts*, where the school gives money, but refrains from personal service.

Doubtless many church schools in their program of social service employ to some extent all six of these types, all of which have value. That type of social service, however, which brings the pupils into actual first-hand contact with social needs, and then engages them in acts of service to meet those needs has the greatest value for purposes of religious training. For it provides an outlet for social motives and ideals; it establishes wholesome relationships between different and sometimes widely separated social groups; it creates in the pupils an interest in their fellows as it leads them into acts of service toward their fellows.

No attempt will be made here to outline a program of graded social service for the church school, for such programs must be the outgrowth of actual situations and needs. No stereotyped program could possibly fit all Sunday schools. However, certain activities through which the purposes of training in social service may be achieved are here suggested as follows:

1. *To serve the church.*
   (1) *Children*
   Assist Sunday-school teachers and workers to prepare materials for the day's session.
   Bring pictures, posters, flowers, etc., to beautify the department or classroom.
   Act as messengers or ushers.
   Sing in the children's choir.
   Call upon sick and absent members.
   Share in the financial support of the church.

Assist in caring for the church building and lawn.

(2) *Youth*

Visit sick and absent members.

Assist in the church office—filing, stenography, addressing letters, messenger services, etc.

Conduct a nursery during the church services.

Prepare items for and distribute church bulletins and papers.

Share in the financial support of the church.

Assist in children's departments and classes as pianists, substitute teachers, secretaries, etc.

Assume and discharge responsibility in intermediate, senior and young people's departments, as pianists, assistant teachers, secretaries, librarians, etc.

Assist in caring for church building and lawn.

Sing in the choir.

Act as ushers in departments, or in the church services.

2. *To serve the community.*

(1) *Children*

Make scrapbooks and toys for children in orphanages and hospitals.

Cooperate in plans to keep streets, yards, and alleys clean.

Cooperate in plans for fire and accident prevention.

Visit clubs and classes meeting in foreign-community churches.

Cultivate friendships with children of different races living in the same or near-by communities.

Cooperate with charity organizations in helping needy families.

Prepare and distribute Thanksgiving and Christmas baskets to poor in the community.

Plan and carry out parties, song fests, etc., for shut-ins, orphans, and aged.

(2) *Youth*

Contribute money, clothing, food, books, toys to orphanages, settlements, and needy families.

Collect magazines, books, and pictures for hospitals and Homes.

Entertain old people of the community with parties, song services and religious ministrations.

Assist old people of the community in caring for their yards, shoveling snow, tending fires, etc.

Promote inter-Sunday school and inter-community athletics.

Cooperate with movements for clean streets, yards, and alleys, and for fire and accident prevention.

Cooperate with charity organizations in discovering and caring for maladjusted and unfortunate members of the community.

Cooperate with authorities in discovering

and checking law-breaking, etc., in the community.

3. *To serve the larger world.*

(1) *Children*

Cultivate through correspondence friendships with children living in various countries.

Assume the support of one or more children in a mission school.

Provide equipment for a mission kindergarten.

Contribute money to such relief funds as the Red Cross or Near East.

Send scrapbooks, books, toys, etc., to children in mission schools.

Provide funds for the maintenance of a bed in a children's hospital.

Cooperate with the church in its missionary activities.

(2) *Youth*

Assume support for missionary or native worker on the foreign field.

Supply professional reading for a missionary to help him to keep informed as to the best methods to employ in carrying out his work.

Provide tuition and clothes for boys and girls in a mission school.

Cooperate with such relief movements as the Red Cross, the Near East, etc.

Supply kindergarten and hospital equipment in needy mission fields.

Make sheets, pillow cases, quilts, and simple clothing for mission station.

Cooperate with the local church and denomination in its world service program.

However, "all such activities are only means to an end, and only as they are directed to and realize that end, which is the socialization of those participating in them, may they be regarded as social service. The value of such activities is found in the fullness and wealth of experience which they mediate, in the intimate associations which they beget, in the clearer vision of the common needs and hopes and purposes and tasks which belong to our common human life. Where these values are sought and in a measure, at least, attained, we have participation in social service, be the program of activities ever so meager; but where they do not enter into consideration and no provision is made for their realization there is no participation in social service, no matter how elaborate the round of worthy endeavor may be. To set young people at philanthropic tasks is not, by any means, the same as engaging them in social service. And this cannot be too sharply emphasized, for they are engaged in social service only when their social activities mediate the process of their own full socialization."[5]

Types of teaching suited to training in social service[6]. The various types of teaching (discussed in preceding chapters) are all admirably suited for use in the program of social service. For example, problem-project teaching makes the pupils acutely conscious of a problem in their own experience: it may be in their attitude toward and treatment of members of different races, some of whose representatives may be in their

[5] *Graded Social Service for the Sunday School*, by W. Norman Hutchins, pp. 9, 10.

class at school; or, perhaps, a family in their community is in need of help; or an orphanage not far away needs books and toys. When some such problem has been discovered, a project is planned and carried out to meet that problem. When problem-project teaching engages the pupils in discovering and meeting needs, when it serves to develop within them Christian ideals and attitudes toward the situations in which they are at work, it is furthering the purposes of social service.

Other types of teaching—the discussion, story-telling, manual activity, and dramatization—may also be used in providing training in social service. The discussion stimulates the pupils to cooperative thinking on a common problem; it leads them to cooperative planning and ultimately to cooperative action in the solution of that problem. It may be used in all grades of the Sunday school, but is especially useful in the adolescent and adult groups.

Story-telling should have an important place in the program of social service, for it provides a means of making clear and vivid to the pupils Jesus' way of life and service as they hear stories of incidents in Jesus' life. By means of stories children may gain useful facts concerning the great Christian pioneers and leaders, children of other lands, social problems in their own community or city, nation, or world. Stories make such facts stand out clearly; they stimulate within the pupils wholesome attitudes and ideals toward their fellows, and make concrete ideals of brotherhood, good will, and service. Story-telling is especially useful with children in the elementary grades of the church school, but may also be used with older

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[8] Consult Chapter IX.

grades as well to create an interest in one's fellows and to pave the way for participation in Christian service.

In dramatization may be found a useful means to be employed in the program of social service. As children dramatize the story of the good Samaritan they not only acquire in an effective manner the facts of the story, but they may also gain actual practice in gentleness, kindness, and helpfulness. As they act out the parable of the talents, they secure a genuine insight into the meaning of stewardship, as well as becoming familiar with the manners and customs of Hebrew life portrayed in the story. Dramatization provides a useful means of helping children to investigate the living conditions and customs in various places, especially where the missionary program of the church is in progress, also making it possible for the pupils to share in imagination the experiences of other people in various countries and under different conditions, who make up the family of God.

The use of manual arts in the program of social service gives concreteness to the ideals and motives of service developed, for it enlists the pupils in definite tasks, giving them opportunities to express those ideals and motives in a practical way,—making needed articles, screens, maps, bulletin boards, or bookcases, used in the various departments of the church school, making maps of mission fields where their church is at work, reproducing on a small scale life in a Chinese mission school, in an African village, or in a Southern mountain community, making useful articles for needy churches or missions in their own community, in their own country, or in some other phase, making toys, scrapbooks, bird-cages, radio sets or reading lamps for children's homes or hospitals. Thus may many types

of teaching be used to accomplish the purposes of training in social service.

Principles of the program. Certain basic principles growing out of the preceding discussion should govern the program of social service in the Sunday school, as follows:

1. Training in social service must be graded to meet the interests, needs, and capacities of the pupils, allowing each year in the program of training to make a distinct advance over the preceding in the amount and scope of training given, both in information for the pupils to acquire and in activities for them to participate in.

2. The program of social service must be definitely correlated with, and, in fact, be an outgrowth of the larger program of religious education.

3. The tasks in which the pupils are engaged must grow out of real situations, and be performed to meet actual needs.

4. While the idea of acquiring individual or group merit for the service rendered must not attach, the results of the project should be made known, and be conserved as bases for further service activities.

5. From their participation in the social service program of the Sunday school the pupils should acquire useful knowledge, cultivate fundamental attitudes and develop definite skills that will aid them in expressing toward their fellows under all conditions and at all times Christian ideals and acts of brotherhood and service.

6. Those who are to lead childhood and youth in this program of social service must themselves know and understand its objectives, and possess the requisite

skill for achieving those objectives in the lives of their pupils.

Questions for Study and Discussion

1. In training boys and girls in social service, what possibilities are there of developing within them a patronizing attitude toward their fellows? How may this danger be avoided?
2. Analyze carefully several of the acts of helpfulness performed by Jesus toward his fellows. What principles governed his work? To what extent are these principles in harmony with present principles of social service? How may a study of Jesus' approach to and treatment of social needs improve the present-day technic of social service?
3. Consult several people now engaged in the vocational work of the church to find out the following facts: (1) the controlling motives in Christian life-work decisions; (2) the presence of a definite "call" in such decisions; (3) the extent to which early training in the Sunday school prepares one to make such a decision; (4) the extent to which one's early training in the Sundayschool helps one to decide in what field he can best serve and how he can secure the most effective training for such service.
4. On the basis of your findings, (1) estimate the efficiency of the average Sunday-school program in training the young in and for Christian life service; (2) suggest a suitable plan of procedure that might make the church school more efficient in performing this phase of the task.
5. How may training in social service help (1) to break down race prejudice and build up world friendship; (2) to educate for peace; (3) to build a Christian community; (4) to develop loyalty to the church and its missionary enterprises?

6. Using one of the four items mentioned in the preceding question, plan a program of social service for a given age group, to cover from six to eight weeks.
7. In what way may hymns serve to develop social ideals and purposes in the pupils? Analyze carefully the hymnal used in your church school to discover the number and types of hymns included there that may be counted on to further the objectives of the program of social service.
8. Read carefully the section *The Approach to the Child.* Is the position stated there valid? Justify your answer with illustrations.

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CHAPTER XVIII

TEACHING THE ART OF WORSHIP

Worship constitutes a dynamic element of religious experience, and is a vital and necessary part of one's spiritual development. Wherever one may travel—in the congested centers of the world's population, to the remote corners of the earth, among the cultured classes or the unlettered masses—he will find men worshiping, searching for an answer to the eternal mysteries of life, groping after God; for true worship arises out of, and satisfies, a universal hunger for God. It is a quest for what each generation desires to know and feel as truth, as goodness, as righteousness.

The Present Status of Worship in Religious Education

Although training in worship may be assumed as one function of religious education, even a casual observation of present-day religious educational agencies will reveal how inadequately and imperfectly this function is being performed. There is, however, an increasing number of schools that are honestly endeavoring, and with gratifying success, to provide training in worship for their pupils. It is only recently that leaders have come to regard this as an *educational* task, and to realize that educational methods will have to be used.

Examples of worship services. Our problem may be more clearly defined if we examine two actual and

rather typical services of worship recently observed in church schools. By drawing certain general conclusions from these illustrations we may be able to find out why worship is so sadly neglected in Protestant churches to-day.

First example, the "opening exercise" of a part of a certain Sunday school (the combined Junior, Intermediate, Senior, Young People's and Adult Departments) which assembled on Sunday morning in an unsightly, poorly ventilated and ill-equipped room in the basement of the church. The following constituted the "worship" of the morning:

1. *Bell*, rung vigorously by the superintendent to secure attention. (Conversation dying down; general scramble for seats in respective classes.)
2. *Two hymns*, chosen at random from a well-known evangelistic songbook:
   (1) "You May Have the Joybells Ringing in your Heart."
   (2) "Love Lifted Me."
   (Both in the class of religious jazz.)
3. *Responsive reading*, also chosen at random from the back of the songbook—Psalm 51. (No coordination with central thought of a planned service.)
4. *Announcements*, given by representatives of various interests, the ladies' aid, official board, weekly prayer meeting, a social, an impending city election. (Constituting an interruption and distraction in what was supposed to be a time devoted to worship.)
5. *Prayer* of considerable length offered by the pastor, closing with the Lord's Prayer, recited in unison.
6. *Hymn*, "The Fight Is On," during which the Juniors and Intermediates withdrew to their classes—much in the spirit of the hymn—while the others remained in their places.

The singing was accompanied by an orchestra consisting of a piano, saxophone, Hawaiian guitar, and cornet. Considerable noise, many interruptions, and general disorder characterized the service. Through it all there was boundless enthusiasm and keen enjoyment, but *training in the experience of worship was, we fear, quite lacking.* No fine attitudes, ideals or motives were being developed, nor were standards of right living being set up. Genuine worship under such conditions was absolutely prohibitive. "Lifting of the heart to God," declared to be the central motive in worshiping, was seemingly quite absent.

Another example: This service was planned and conducted for a Junior Department in an average church school. At the proper time the boys and girls quietly took their places in a room suitably equipped for their work, and physically comfortable, while the pianist played an appropriate selection. When she had finished, the children arose and *continued* their service of worship, based on the general theme of reverence, with the following:

1. *Call to worship*—(sung)—
   "The Lord is in his holy temple,
   Let all the earth keep silence before him."
2. *Response*—(spoken in unison)—
   "Let the words of my mouth and the
   Meditations of my heart
   Be acceptable in thy sight,
   O Lord my strength and my
   Redeemer, Amen."
3. *Hymn*—"This is My Father's World."
4. *Unison reading*—Philippians 4. 8, 9.
5. *Offering*—Response—(Sung)
   "All things come of thee, O Lord,
   And of thine own have we given thee."

6. *Hymn*—"O Jesus, Prince of Life and Truth."
7. *Story*—"The Great Stone Face" (adapted from Nathaniel Hawthorne).
8. *Leader's Prayer.*
9. *Closing hymn*—"I Would Be True."

Here we find worship planned and graded to meet the religious needs of a group, ranging in age from nine to eleven years, with materials so chosen and used as to make possible for the pupils a fruitful worship experience. In this service ample opportunity was given for individual and group participation. Confusion, interruptions, and other distractions were reduced to the minimum. The spirit of worship was everywhere felt and training in worship was not only possible but was actually achieved. It is true, however, that of the two types of worship services here described, the former is found in the vast majority of schools.

Reasons for the present neglect of worship. Two principal reasons account for the present neglect of worship as a part of the religious training of childhood and youth. *In the first place*, religious education, so far as the local church is concerned, is for the most part in the hands of unskilled workers who fail to understand the religious needs of childhood and youth. Children are rather expected to worship on an adult plane, to respond to the same type of religious exercises, and to be governed by the same rules of conduct that constitute religion for grown persons, and when they fail to live up to those expectations, becoming inattentive and mischievous, they are considered perverse and unmanageable.

In the second place, many leaders of boys and girls do not know the meaning of worship, its nature and function in the religious development of the young;

they do not themselves know how to worship; they conduct "opening exercises" instead of worship. For this reason, they often do not know the real value of the opening minutes of the Sunday-school service. They think of this period as a time for singing lively songs, for engaging in various forms of activity with the superintendent at the center, a kind of entertainment, full of "pep." Therefore they are unable to create the proper environment for worship, to select suitable materials, and to organize and conduct a service adapted to the interests, needs, and capacities of the pupils.

Remedies for the present situation. Worship can be made a vital and integral part of youth's religious training only when the leaders of youth (1) come to study, to interpret, and better to understand the religious needs and capacities of their pupils; (2) when they come to understand the nature of worship and its function in the religious development of their pupils, and (3) when they develop skill in selecting materials and directing activities necessary to worship.

The Nature and Function of Worship

Worship is not an individual nor a personal act alone; it is strikingly social. Men may search for God, but finding him they also find themselves and find their fellows; they become aligned with the plan of God. "Christian worship is thus realization by imagination, by fresh insights, by rectification of purposes, by coincident consciousness of God and fellows—nay, the interfused consciousness of God as here and now incarnating himself in us as society. When worship is fully Christian it is fellowship through and through, fellowship freeing itself from all restraints and therefore

continuous with everything in the world that makes for brotherhood."[1]

Its basis in original nature. As stated previously (Chapter II), the child at birth is neither religious nor irreligious, neither good nor bad, but possesses potentialities in either direction. He does not have one single isolated religious instinct, but many instinctive tendencies and capacities that, through training or the lack of it, make him either religious or irreligious, either good or bad. At first he is a bundle of reflexes, instincts, and capacities, and when these are acted upon by his environment, some are developed, others are inhibited.

Only a small part of one's total equipment is ever in action, the rest remaining dormant, quiescent, or in a state of readiness to respond when stimulus is applied. The impulse to worship arises out of definite situations in which one may find himself—joy, weakness, loneliness, fear or uncertainty—which in turn serve as stimuli to those impulses or capacities in original nature, where may be found the basis for worship—curiosity, wonder and awe, the desire for approval, acquisitiveness and the desire for expression. More than one of these tendencies may be present in an act of worship, and may be so controlled or directed as to make worship, on the one hand, fruitless, selfish, and ineffective, or, on the other, a source of helpfulness and reinforcement to the worshiper.

God-consciousness and worship. A child's idea of God is constantly changing, expanding, developing. At first God is thought of as the loving heavenly Father who cares for his children, protects them from

[1] *A Social Theory of Religious Education*, by George A. Coe, p. 95. Charles Scribner's Sons, publishers.

danger, and provides for their needs. The child's first reaction to the God-idea is exceedingly vague and indefinite.

Teachers of religion should realize that God-consciousness is a growing, progressive reality—that God means something vastly different to a five-year-old from what he means to a boy or girl of ten or fifteen, or to an adult. The type of training that a child receives is responsible for the idea of God he holds during his developing years. God can mean no more to him at any stage of his development than he is able to understand or comprehend at that time. Through training in worship his approach to God is made natural and his consciousness of God constantly grows, becomes clarified, takes on meaning, and actually functions in his daily life.

God-consciousness in children is stimulated and developed through instruction, through contact with their fellows, and with the things of nature all about them. "Where shall the little child find the Father? Wherever the child's desire goes out after the things that the Father loves—that is, the persons who are the supreme objects of divine solicitude. There can be no private relation to God, for our very selfhood is conjunct. We are made selves by a give-and-take with others—and we are made in his image."[2]

It is comparatively easy and quite natural for a little child to engage in an act of worship. He is filled with awe, with wonder, with curiosity in the presence of strange, unexplored experiences. He is easily impressed with songs, pictures, stories, and conversation about the heavenly Father, and is constantly seeking

[2] *A Social Theory of Religious Education*, by George Albert Coe, p. 95. Charles Scribner's Sons, publishers.

for a correlation of his ideas about God, for new experiences that will help him to solve the mysteries with which he is surrounded. Later childhood and youth, though lacking the credulity of early or middle childhood, is characterized by a driving search for truth, for new ideas, for new experiences. Religion for this group must be on a concrete plane. God to them must be made intensely real. For the adolescent, worship must be personal, and effectual in meeting daily needs, in solving life problems. Training in worship during these unfolding years makes possible an intelligent and increasingly satisfying experience of God in the life, and a growing sense of spiritual values.

The aim for training in worship. In order to define adequately the aim for training in worship, it is necessary to understand at each stage of a child's development his natural concept of, attitude toward, and relationship with God. One must also know the larger social relationships of childhood and youth in which are to be found the stimuli for his worship experiences.

The aim for training childhood and youth in worship is so to motivate worship that the experience may be characterized by such feeling and attitudes as will enrich and clarify the worshiper's consciousness of God, and vitalize his consciousness of social relationships, thus releasing to him an unfailing source of spiritual dynamic.

Training in worship should establish the individual in such vital and personal relationship with God that he may be made increasingly conscious of the responsibilities which that relationship entails, and be made increasingly able to discharge it. Worship should bring to the individual inner harmony, correct per-

spective, and ideal companionship. It is that phase of religious experience in which the individual comes to know God, comes to know himself and seeks to become identified with the plan of God not only for his own life, but for the world as well. "Worship can develop communion with God in and through growing social intelligence and growing social purposes, as these, conversely, can be developed through communion with God."

The Place of Music in Worship

The moral and spiritual welfare of children and youth is determined in no small measure by the quality of music upon which their spirits feed. There is nothing more natural to a child than singing and for the reason that music touches and feeds the very center of his life, only those songs should be taught him that we desire to make a permanent part of his character.

Music as an element in the worship service has the power to stir the emotions, to stimulate ideals, attitudes, appreciation, to motivate conduct. Singing has a great socializing value. As children and youth sing together barriers recede, and thoughts, feelings, and purposes tend to become unified, and the worshipers are prepared to act together as a group in the interests of a common good. And for the individual the act of singing breaks down inhibitions, produces a state of high suggestibility, and makes the mind receptive to new truth and prepares it for new lines of action. When little children sing together "Father, We Thank Thee," their minds are filled with thoughts of the Father's care, and they may easily be led to discover concrete ways in which to express their gratitude. When a group of adolescents sing together "O Master,

Let Me Walk With Thee," selfish and individualistic interests recede, mind-sets weaken, suggestibility is heightened, and on the impulse of the song ideals of service and sacrifice are possible, and devotion to and enlistment in the Master's work are assured, not only as individuals but as a group.

Types of music for worship. Both vocal and instrumental music is used in worship—three general types as follows:

1. *Prelude and postlude.* The purpose of the prelude is to set the atmosphere, to prepare the worshipers for what is to follow by inducing silence, dispelling noise and disharmony, and focalizing attention upon the central theme of the occasion. Never should it be a cloak to cover the entrance of late-comers or a musical accompaniment to the usual conversation preceding the service.

It is the postlude's function to conserve and crystallize all that has preceded it. Never should it degenerate into a boisterous, noisy, ill-adapted "march" as the pupils repair to their classes. It must be suited in spirit and tone to the other materials used and gather up all the values of the service in such a way that one vivid impression may be made upon the worshipers.

2. *Chants.* A well-ordered service of worship requires the use of sentences spoken or sung at various points in the service. The call to worship, offertory and prayer responses, amens and benedictions thus presented add much to the spirit and tone of the service. These may be rendered by a choir, the entire group, or antiphonally.

3. *Hymns.* "The singing of hymns—expression of prayer and praise to God—being a social exercise,

helps to make a unit out of separate individuals in the assembly. This is made possible by the singing together of common aspirations, which in turn awaken new longings aided by the power of suggestion and association. . . . Since great hymns are the epitome of the finest thoughts and experiences of Christian men and women recorded through the years, they are bound to stamp their impress upon the susceptible young lives of those who repeat them."[3]

Qualities to be sought in hymns. Certain qualities should characterize the hymns that are expected to contribute positively to training in worship.

1. *The hymn tunes should possess musical charm and beauty and should be suited to the developing vocal powers of the pupils.* Much of the religious jazz music now so widely used fails to consider this vital factor. Children's voices are constantly and unduly strained, their ideals as to what constitutes good rhythm and harmony are imperfectly formed and their appreciation of the æsthetic in music is sadly violated. Music for use in worship must possess rhythm, melody, and harmony, well-balanced and accurately executed. The love of rhythm is characteristic of childhood and the desire to sing appears very early, though usually induced by listening to the singing of others. During early childhood the voice is pitched rather high, possessing a thin, falsetto quality, with a range from *e* to *c*. Through use and training it acquires strength and fullness, until in middle childhood its range extends from *e* to *f*. At first children require a full melody with a simple rhythm composed of quarter or half notes, for dotted notes as a rule produce a *tempo* that is quite difficult

[3] "Music in the Sunday School," by Edith Lovell Thomas, from *Better Music in the Churches*, edited by John Mann Walker, pp. 65–66.

for them to sing accurately or with enjoyment. As the voice gathers strength and gradually comes under conscious control children are increasingly able to sing more difficult airs. In later childhood they can sing with comparative ease and accuracy two-part songs, and according to quite complex *tempo*. The changing voice in early adolescent boys must be considered in selecting songs for later childhood, and care exercised in adapting the airs to the voices, so that at no time should the vocal powers of the pupils be subjected to an undue strain.

2. *The hymn themes should be suited in thought and meaning to the growing interests, needs, and capacities of the pupils.* They should be related to the world in which the children live, dealing with the commonplace experiences of their daily lives, the wonders of nature with which they are surrounded, the love and care of the heavenly Father as they enjoy it concretely in the care of their parents. Sin, heaven, and hell are concepts of little concern or practical appeal to childhood and should be left out of their songs. Although they may sing them with enthusiasm children have little appreciation of many of the songs commonly sung in Sunday schools, such as "Bring Them In," and "Love Lifted Me."

On the other hand, children respond to an emphasis upon gratitude, sharing, or helpfulness when these are expressed in concrete language in such songs as "All Things Bright and Beautiful," by Cecil F. Alexander, or "Showing Kindness at Home," by Edith Lovell Thomas. It often happens that hymns selected for later childhood are either too long, too young, or too old in their meaning and application for this age group and possess little or no functional value for the pupils.

However, suitable hymns taught during later childhood afford an excellent means of making plain and concrete the Christian way of living. Note, for example, such hymns as "O Jesus, Prince of Life and Truth" (anonymous); "I Would be True," by Howard Arnold Walter; "Dare to Be Brave," by W. J. Rooper, or "We've a Story to Tell to the Nations," by Colin Sterne.

Hymns for adolescents must probe deeply into the religious experiences of youth, and afford a satisfying means of expressing their inmost thoughts concerning personal religion, their relation to God and Jesus, their obligations in various social relationships in the home or school, at work or play, in national and world affairs. They should not only be intensely personal in their application, as in Whittier's "Dear Lord and Father of Mankind," but should also inspire youth to active Christian service as in Daniel March's "Hark, the Voice of Jesus Calling," and "O Master, Let Me Walk With Thee," by Washington Gladden. Such hymns as "The Whole Wide World for Jesus," by J. Dempster Hammond; and "Where Cross the Crowded Ways of Life," by Frank Mason North; and "O Zion, Haste, Thy Mission High Fulfilling," by Mary A. Thomson, make concrete for adolescents the missionary program of Christianity, while such hymns as Frederick W. Faber's "Faith of Our Fathers" and Samuel J. Stone's "The Church's One Foundation" inspire loyalty to and service in the church. The life and character of Jesus should be magnified in the hymns chosen for youth, stimulating and cultivating within them the desire to seek his constant guidance and fellowship and to cooperate with him in his great work in the world. John E. Bode's "O Jesus, I Have

Promised to Serve Thee to the End" is well suited to the religious needs of later adolescence, and the hymn "O Master-Workman of the Race," by Jay T. Stocking, never fails to strike a responsive chord in early or middle adolescence.

3. *Hymns must stimulate childhood and youth to their best living, to lofty ideals, to noble purposes and to intelligent enlistment in the Christian enterprise.* Emphasis should be placed upon the functional aspect of Christianity rather than upon worn-out, untrue, and vague theological concepts. Unfortunately, children are encouraged to sing songs that not only tend to establish wrong religious ideals and motives but are likely to develop a distorted religious perspective, and to dispel the spirit of worship through their raucous, unrhythmic, and soulless tunes, and their meaningless, insipid lines. What permanent contribution to the development of Christian character can be made by hymns like "Brighten the Corner Where You Are," "In the Garden," or "The Fight Is On," yet how frequently these are sung in many church schools! Doubtful also is the influence that may be exerted upon an adolescent group by certain almost sensuous songs, such as "He Will Hold Me Fast," or "I have Been Alone with Jesus, With My Head upon his Breast." Numerous others could be mentioned for their unlovely character, their wornout theology, their unsuitable portrayal of sacred experiences, their crass and selfish individualism, and, from the pedagogical standpoint, their utter lack of adaptation to the interests, needs, and capacities of childhood and youth.

4. *Hymns must be suited in spirit, tone and meaning to the occasion in which they are used.* Failing to realize the inappropriateness of his selection, one minister

complained that his junior church had never been able to learn their processional hymn, "Courage, Brother, Do Not Stumble." A small group of girls less than nine years of age recently sang "O Happy Day That Fixed My Choice" as an exhibit of what they had been learning in Sunday school. These illustrations are given merely to show the extraordinary conditions that exist in many church schools because hymns are suited neither to the occasion in which they are used, nor to the experiences of the pupils.

Studying the hymn. Before young children can sing with understanding and enjoyment, the meaning of the hymn should be made clear and the words carefully pronounced and explained. As a group of kindergarten children were singing the beautiful song, "He Careth For Me," one of them was heard to sing lustily, "Eat Carrots for Me." Perhaps his aversion for that particular vegetable accounted for the fact that he sang with such unusual feeling, but the final cause for this error could doubtless be traced to the imperfect way in which the song was originally taught. Pictures, stories, models, and conversation help to make clear the words of the song to children, and simple rhythmic exercises or dramatization with the younger groups help to interpret its mood, and crystallize its spirit in the mind of the pupils.

For example, a kindergartner proceeded as follows to teach her group the song,

> "Where pretty, bright-eyed daisies are
> With blades of grass between,
> Each daisy stands up like a star
> Out of a sky of green."[4]

[4] *Songs for the Little Child*, by Baker and Kohlsaat, Number 24. The Abingdon Press.

While the pianist played softly the air, the teacher distributed a daisy to each member of the group and then led the children to make comments upon the flowers—where they grow, their colors, the softness of their petals and how beautiful is an entire field of white daisies. As an outgrowth of this simple conversation the teacher repeated the words of the song, accompanied by the music. Then she sang it, perhaps three times, and gradually one by one the children joined her. By the time the verse had been repeated five times, all the children were singing it with understanding and enjoyment.

It is best for the older children and adolescents to have songbooks in order that they may study at close range the words and airs of the hymns. First of all something interesting may be told about the new hymn—how it came to be written, some effective way in which it has been used, or even a story may be told that will illumine its meaning. Carefully directed discussion of the lines helps the pupils to understand the new and difficult words and phrases and to relate the message of the hymn to their own experiences. After the stanzas have been read through silently and then aloud in unison, and the air has been played once or twice, the boys and girls are ready to sing it. Each stanza should be studied as carefully as the first and never should stanzas be omitted in singing a hymn except where they are unsuited to the religious needs and capacities of the pupils. Not more than ten new songs should be learned in any one year of the church school and these should be so carefully selected, so skillfully taught, and so frequently sung that they may grow in richness of meaning and make their maximum contribution to childhood and youth.

Prayer as an Element in Worship

Prayer is the movement of the spirit filled with humility, faith, expectancy, and desire toward God. It is a quest into the unknown reaches of God's vast kingdom from which the one who prays desires to secure peace, joy, and satisfaction, either in acquiring objective goods for which he has prayed, or in realizing spiritual values, also a subject of prayer.

Through prayer the worshiper is led to take stock of his resources, to view in their proper perspective his needs, possibilities, desires, and so to share with God the secret hopes, fears, and aspirations of his life.

Dangers in children's prayers. Children need to be taught how to pray, if prayer is ever to become a vital part of their religious development. Their earliest impressions and technic of prayer are derived from the example of the prayers heard in the home or the Sunday school. Unfortunately, adult prayers for children are apt to be long, incoherent, lacking in point or meaning, often unprepared, and expressed in a phraseology incomprehensible to their pupils. Such prayers invoke spiritual blessings unknown to children, and they implore forgiveness for sins of which children have no experience.

As they strive to imitate their leaders, pupils are likely to pray without understanding, to mutter meaningless syllables and phrases, or to copy adult forms and expressions, until praying degenerates into "saying prayers." Without training children may never *learn* to pray, or, still more serious, they may continue through life their first habit of praying objectively, for tangible, material blessings, prayer for them remaining a kind of magic, a bargain with God, or a means of wresting material goods from his hand.

Because they live in a world of objectivity young children pray for tangible blessings. Religion for them is intensely concrete. They have only the slightest appreciation of abstract moral and spiritual values, and cannot pray intelligently for spiritual blessings. However, left on an objective plane, prayer as a means of worship becomes a misused and finally meaningless exercise, for when God, the magician, the wonder-worker, ceases to hold the loyalty and devotion of his worshipers, when he fails to disturb for them the laws of his universe to answer their prayers, the one who prays is apt to doubt the goodness of God and to cast prayer aside as a useless relic of a far too credulous age.

Training children to pray must begin in this realm of objectivity, but it should not long remain there. The young child is led easily and naturally to talk to the heavenly Father, and that first contact, established under wise and careful guidance, must be cultivated until prayer through childhood and adolescence grows increasingly rich and meaningful. A child's simple, spontaneous expressions toward God may lead into fuller relationships in which he is progressively enabled through his developing years to share a vital and functioning communion with God as Father, Protector, Creator and Sustainer, with Jesus as Companion, Helper, Saviour and Guide.

Training children to pray. Four chief steps are involved in training children to pray:

1. *Preparing the children for prayer by freeing their minds of all foreign, unrelated, discordant ideas and feelings, thus inducing a state of mental freedom and receptivity.* Environment may either create or dispel the desire for prayer. Noise, confusion, lack of harmony, and occasionally the personality of the leader

may render prayer impossible or ineffective. There must be a place for prayer, charged with associations of worship, and a lively sense of the immanence of God. Children and adults are often led easily into the act of prayer under the spell of the æsthetic in their surroundings—a beautiful personality, a revelation of God in nature, soul-stirring music or lovely pictures. In a service of worship where the environment lends its aid, music, stories, pictures, and conversation serve to prepare the worshiper for prayer, but without preparation in which mind-sets, inhibitions, and mental tensions are relaxed and a *feeling* for prayer induced, prayer is not only ineffective, but quite impossible.

2. *Helping the children to focus attention upon God, on the one hand, and their needs and desires on the other.* Many cults use artificial devices for securing attention in prayer, such as the rosary, prayer wheel or mats, or even the repetition of some phrase like "Hail Mary" or "Through Jesus Christ our Lord." Certain postures are frequently assumed as aids to attention in prayer—standing, sitting, kneeling, bowing heads, closing eyes, folding hands. However, in training children to pray, one must cultivate within them the art of silent meditation made possible through a comfortable, reverential attitude, relaxed muscles, mental and physical calm and poise.

3. *Guiding the children in their approach to God, so that their expressions may be meaningful and coherent.* Children should be taught how to address the heavenly Father and how to phrase their petitions. Any tendency toward irreverence or disrespect must be avoided.

It is well occasionally to let the children suggest

the subject of their prayers. Prayers of gratitude are always more meaningful to worshipers when they have an opportunity to mention the possessions for which they desire to thank the heavenly Father. Making composite prayers affords excellent training. As a conclusion to a series of lessons on the Lord's Prayer, each member of a class of twelve-year-old girls was asked to write a short prayer. Each prayer was different; some were better than others, but all showed a clearer insight into the meaning and value of prayer than was evident at the beginning of the series of lessons. These prayers were finally assembled by the teacher into a class prayer that was frequently used in both the class lesson and worship service.

4. *Helping the children to realize from their prayers a sense of satisfaction, completeness, and renewal.* To be effective as a means of worship, prayer will need to function in daily life. As children are gradually led out of their world of objectivity into the realm of active spiritual forces, prayer must assume for them vital subjective power and become a means of mental control or discipline. For thus it marshals for action all the psychic forces of one's nature and satisfactorily harmonizes one's personality with the personality of God, providing adequate dynamic to project that personality, prepared, into the realm of action, into intelligent enlistment in the kingdom of God.

In a public service little children pray aloud very easily, but in later childhood boys and girls should not be forced to pray alone or aloud, especially if they are called upon without any warning, totally unprepared. Very often under such conditions, they are either greatly embarrassed or else much amused, and always extremely self-conscious. What the teacher

may call mischievous conduct or irreverence, is sometimes merely the pupil's way of registering his negative reaction to the teacher's tactless methods, or a means of covering his embarrassment. In fact, children often may be alienated from religious services through fear of being called upon to pray publicly. If children are to pray in public, it is far better to prepare them for the difficult task by giving them ample notice and adequate help. They should first of all be given an opportunity to read aloud, either alone or in unison, prayers written by their teacher, or one of their own group. Self-assurance and ease in praying publicly come with practice under sympathetic and helpful guidance.

Teachers need to give much thought to the preparation of the prayers they offer in the worship service or class period. On all occasions should they clothe their petitions in the pupils' language, praying for the things that the children need and desire. Difficult theological concepts should be avoided as the pupils address God. Salutations such as "Our dear heavenly Father," "Our Father," "Dear God," "Dear Jesus" are easily understood. Simple direct language and above all, brevity, are desirable. To act as a leader in prayer for children requires training and skill and never should one attempt it without adequate preparation.

Prayer in adolescence. Adolescents quite commonly fail to continue their childhood faith in or habit of prayer, due many times no doubt to the fact that during childhood they held a distorted idea and developed a faulty method of prayer. Very often mental and spiritual struggles giving rise to doubt result in moral and religious laxness, in spiritual coldness, where

prayer seems impossible or unimportant. On the other hand, many young people facing the problems of life regard prayer as an absolute necessity. They pray because they cannot help it, because they learned in childhood *how* to pray, and prayer continues to be an unfailing source of spiritual renewal and reinforcement. To such prayer is a battle-ground where enemies are faced and conquered, where conflicts are waged and won.

Prayer for adolescents vitalizes faith with works. They do not pray for "power equal to their tasks" but "tasks equal to their power." Prayer has relatively little value for them except as it prepares them to meet the challenge of life, and unless its answers are wrought out in the realm of vigorous activity. Through prayer the adolescent is kept in constant contact with the Father and thus finds his place in God's larger plan.

Emphasis upon personal religion and the deeper meanings of life is characteristic of adolescent prayers. Young people are seeking in prayer an organizing center about which to unify their lives, a criterion by which to evaluate their experiences. It may sometimes be that the technic of the search obscures the goal and makes unfruitful the quest, but when God is found in prayer, blessed are they who find him!

However, the act of prayer is not complete until this vision of God finds expression in the conduct of the worshiper. When one has become thoroughly aware of the nearness, the presence, the greatness of God, when he has discovered God's plan for his world, he is then ready to embark on uncharted seas, to blaze through unbeaten paths for the sake of the great ideal revealed to him and made his own through the act of worship. Prayer not only reveals God to adolescents

but it helps them to be related to God's plan, which for every Christian is cooperation with God in the establishment of his kingdom in the hearts of men.

Scripture in the Worship Service

Carefully selected Bible passages have a place in the worship service, for the devotional use of the Bible quickens one's sense of scriptural values, stirs his emotions, and helps him to extract from the passages those truths that may most easily be set to work in his own life.

Use of Scripture in worship. In the kindergarten and first three grades memory verses, carefully selected and directly linked with the pupil's experience, may be learned and given from memory during the worship period by individuals or the entire group. Occasionally the teachers may read short passages from the Bible, and in the third grade, when Bibles having large print are available, the children themselves may read a verse or two.

From the fourth to the eighth grades memorization of Bible passages should comprise a part of the instruction period, these passages to be related to and used in the worship program. Not only may memory passages be used, but selections may be read, responsively or in unison, during the service. To avoid the element of drill entering the worship service, difficult or new passages to be read in the worship service should first be studied and explained, so that the meaning is clear to the pupils.

In the high-school worship services the use of the Bible should grow in richness and meaning as the students are increasingly able to understand its message and apply its truths to their lives. Responsive and

unison reading may be supplemented by dramatic reading, as, for example, when individuals read carefully chosen excerpts from the prophets, New Testament sermons or the book of Job. The use of the Bible should continue to be a vital part of the worship service throughout the entire church school. When Scripture passages, long or short, are introduced into the worship service, their meaning should be made clear to worshipers. Only after careful study will Scripture passages serve as effective means of worship. For later childhood, adolescent, and adult groups such versions may be used as Kent's *Shorter Bible* (Old Testament), or *The Old Testament—A Modern Translation*, by Moffatt, and New Testament translations by Weymouth, Moffatt or Goodspeed.

Quality of passage selected. First, the materials chosen must be adapted in content and meaning to the interests of the worshipers, finding a point of contact in their experience and providing a source of spiritual renewal and enrichment. Second, the selections must be suited in spirit and tone to the service of which they are a part, fitting the theme and supplementing the other materials used. Brief suggestions are here given as to the Bible passages best suited to the various age groups found in the church school.

1. *Kindergarten.* To have meaning for the children the verses selected must be enriched by stories, pictures, and songs, making clear their message, for abstract truth is not easily comprehended or understood in childhood. Simple verses having to do with everyday childish experiences must be chosen, for through repeating from memory such verses, little children are provided with still another means of expressing their thoughts and feelings. Dependence

upon God's loving care, thankfulness for his gifts, joy in helping him are all thus made rich and vital in the child's experience. A few examples of suitable verses for children in the kindergarten are here given:

1 Peter 5. 7—He careth for you.
Matthew 10. 8—Freely give.
Ephesians 4. 32—Be ye kind.
James 1. 17—Every good gift cometh from the Father.

2. *First three grades.* Children below nine years of age have little sense of historical sequence, nor can they understand vague, abstract theological meanings. During these years their minds may be stored with short and meaningful passages that describe the heavenly Father's loving care, that crystallize in simple language the religious duties of children. Longer passages may be used in the first three grades, for the pupils are capable of memorizing them.

Matthew 10. 8—Freely ye have received, freely give.
Acts 10. 38—Jesus went about doing good.
Hebrews 13. 2—Forget not to show love unto strangers.
Ephesians 4. 32—Be ye kind one to another, tenderhearted, forgiving one another.
Song of Solomon 2. 11, 12—For lo, the winter is past, the snow is over and gone; the flowers appear on the earth and the time of the singing of birds has come.

The teacher may read occasionally the following stories.

Luke 2. 8–15—The story of the shepherds.
Matthew 2. 9–12—The story of the wise men.
Luke 10. 25–37—The good Samaritan.

3. *Fourth to eighth grades inclusive.* Bible verses may be memorized in advance and used with profit in the worship service; but longer passages—psalms and stories—may also be used, recited from memory, read in unison or responsively, or read by individuals. The following citations suggest the type that may be used:

Matthew 7. 12—The Golden Rule.
Matthew 22. 37, 38—The New Commandment.
Matthew 25. 40—Unto the least of these.
1 Corinthians 16. 13—Being strong.
Philippians 4. 8, 9—Thinking clean thoughts.
Ephesians 6. 1—Obedience to parents.
Luke 2. 52—Jesus growing up.
Matthew 9. 35, 36—Jesus' ministry of helpfulness.
Luke 15. 3–6—The good shepherd.
Luke 11. 2–4—Jesus teaching how to pray.
Ephesians 4. 32—On forgiving.
Micah 6. 8—Walking with God.

Longer passages, suited to the religious needs and understanding of these pupils, may also be used as follows:

Psalm 19. 1–6—The works of God in nature.
Psalm 121—God the Protector.
Psalm 100—A song of thanks.
Luke 2. 8–15—The coming of the shepherds.
Matthew 2. 9–12—The story of the Wise Men.
Luke 10. 25–37—The good Samaritan.

4. *The high school.* During adolescence, boys and girls should be led to look upon the Bible as a source of spiritual renewal and refreshing, a collection of literary gems, a code of moral and social living, a guide for Christian conduct. Passages relating directly to the experiences, problems, and needs of the students

should be selected, carefully prepared, and presented in the worship service as responsive, unison, or individual reading, or from memory. The following are suggested to indicate types:

Isaiah 53—The suffering servant.
Luke 4. 16–19—Jesus' first sermon.
Luke 15—Parables of the lost sheep, coin and son.
Mark 10. 35–45—The law of service.
John 21—On feeding the sheep and lambs.
Matthew 28. 16–20—The great commission.
Matthew 25. 34–40—Service in God's kingdom.
Romans 12—A life of service.
1 Corinthians 13—Paul's song of love.
2 Timothy 4. 7, 8—Paul's farewell to Timothy.
Revelation 21. 1–6, 10–26—The New Jerusalem.

5. *The Young People's Group.* In addition to the passages used in the preceding four years, young people should be led further to appreciate the literary quality of the Scriptures, the great moral and spiritual truths embodied in them and the challenge for social living presented. A few passages are cited here as having particular significance for this group:

Psalm 24—The king of glory.
Psalm 27—Trust in God.
Psalm 67—The God of nations.
Isaiah 6—The prophet's call.
Isaiah 40—The greatness of God.
Matthew 5, 6, 7—Excerpts from the Sermon on the Mount.
Matthew 7. 21–29—Entrance into the Kingdom.
Luke 18. 9–14—The Pharisee and the publican.
John 6. 35, 37–40—The bread of life.
John 14. 1–14—Let not your heart be troubled.
John 15—The true vine.
Galatians 5. 22–6. 9—The fruits of the spirit.

Philippians 2. 3–11—The mind of Christ.
Hebrews 11. 1–10, 32–12. 2—The song of faith.

The Story or Talk in the Worship Service

What the sermon accomplishes for the adult worshipers, the story or talk in their worship service does for children and youth. It aims "to increase or correct the faith of the hearers, to nourish their religious sentiment, to arouse, fortify, and redirect their moral conviction."[1] By means of music, prayer, and ritual—in fact, the total environmental setting—the worshipers have been prepared to receive the story or talk and apply its message to their own needs and problems.

When Bible courses are studied in the classes, extra-biblical stories may well be used in the worship period, to present truth from different angles and to open up to childhood and youth new avenues of experience as found in the lives of Christian heroes and heroines, missionaries, philanthropists, and discoverers of truth everywhere. Stories dealing with life experiences, crystallizing moral, ethical, and social values, may well be used, and an appreciation of the æsthetic may be stimulated through the use of stories dealing with nature, music, and art.

Chalk talks and object lessons. Presenting truth through chalk talks, cartoons, "object lessons," and the like has been quite generally discredited from the standpoint of general education. No one will deny the value of the use of visual aids in instruction, but the type of materials associated with this type of religious instruction has not always commended the method, for the reason that the lessons are usually

[1] *The Religious Consciousness*, by James Bisset Pratt, p. 303.

abstract and unrelated to the problems of childhood and youth. Furthermore, the object then so completely overshadows the lesson that only the object remains, the lesson being quickly forgotten. It is true that blackboard drawings of the right sort make concrete for an audience the lesson presented, but all too often these drawings are poorly executed and their subjects are far removed from the experience of the worshipers.

How often teachers have thought they were teaching religion when they juggled red and black ink in test tubes to show the redemptive power of the blood of Jesus, or illustrated the compactness of God's family by separating the parts of an orange and putting them together again through some magic performance. On one occasion a minister appeared before his church school for the annual Children's Day gathering with ten tall glass vases. These he arranged in a row on the altar. It soon became evident that he intended to discuss the "Ten Commandments." In turn he touched upon each of the ten, related hair-raising stories concerning those who had transgressed the law, and when he arrived at the climax of each story, produced a hammer, which up to that time he had kept concealed, and shattered to bits the vases one by one till only two remained. He had the grace to realize that there are perhaps two commandments which children could hardly be expected to break and, after summarizing his sermon, admonishing the children to keep in the straight and narrow path, lest they too transgress God's law, he presented the two remaining vases to the two members of the school who had maintained a record of perfect attendance throughout the year.

Could anything be worse! Out of the shattering of vases and nerves many of the children were almost in hysterics. Moreover, what positive moral and religious lessons did they learn? Was the Christian way of living made more real and attractive? Was God fairly portrayed to them and were they inspired to love and serve him?

It would be unfair to conclude from such illustrations that all object lessons are worthless and pedagogically unsound. It is to be feared that in the majority of cases they are, but when developed and presented in accordance with the truth to be taught and with the conditions of the requirements of the pupils, they may occasionally be used with justification.

Principles governing the use of stories and talks. In this connection Chapter XIII may again be consulted. Certain further suggestions are here given for making both stories and talks vital elements in the worship service.

1. *Stories are more effectively used than talks in the elementary division of the church school, but for the secondary division talks supplemented by stories may frequently be used with profit.* Children require the concrete quality which stories give to religious truth. They respond much more readily to ideals of service as portrayed in Tolstoy's "Where Love Is, God Is," than would be possible when the same ideals are presented abstractly in a talk. Moralizing about honesty, obedience, reverence, or any of the other cardinal virtues may have little weight with a ten-year-old, but those fundamental attitudes assume real significance when presented to the same child in an absorbing story of a boy or girl, a man or woman who achieved a

wholesome and desirable kind of success by being honest, obedient, and reverent. Thus the story in the worship service has the power to interpret abstract qualities of character, and make them not only real to a child but possible of achievement in his own life.

In the secondary division of the church school the use of stories may well be continued, but as the pupils' powers of abstract thinking increase, and their ability to analyze human relationships, attitudes, and motives is strengthened, adolescents are capable of absorbing and interpreting in the light of their own experience abstract moral and religious truth. It is desirable, however, that truth thus presented in "talks" may be supplemented with appropriate illustrations, so that the worshipers may have no difficulty in relating their meaning to their own problems and needs.

2. *They must deal with concrete problems finding a ready point of contact in the experience of the worshipers, and be selected in accordance with their interests, needs, and capacities.* What the pupils really need at each stage of their development must determine the type of material to be used. It is the teacher's task to discover the problems, needs, and interests of his group in order that the material he selects may minister to those problems, needs, and interests. Telling stories either too old or too young for a given age group handicaps the effectiveness of the worship service, and using talks whose subjects and content are unfamiliar to the experience of the worshipers and unrelated to their problems is a serious mistake. A sixth-grade teacher discoursed for several minutes on the theme "What is Success?" and wondered why his pupils failed to respond to the ideas presented. A few days following, another teacher talked to the same group on the

theme "What does it mean to be trustworthy?" and the response was decidedly different, for she defined being trustworthy in functional terms, using such concepts as to be trustworthy means to tell the truth, to keep one's promises, to return borrowed property promptly, to do as well as one can the tasks which one's parents, teachers and friends assign, to keep the secrets friends confide in one another, to be true to the ideals of home, school and country. These suggestions were written on the blackboard. In closing, after the teacher had told very briefly the story of how the hymn "I Would Be True" came to be written, the pupils sang it with genuine feeling and understanding.

3 *The story or talk must be chosen to fit the theme of the service, and be suited in tone and meaning to the other material used.* For example, the theme for a given service for the kindergarten is "learning to say 'Thank you'." A story would be chosen within the range of the pupil's experience and in harmony with the theme, such as "Healing the Ten Lepers," in *A Course for Beginners in Religious Education*, by Mary E. Rankin. The songs, prayers, memory verses and conversation would also be based upon the general theme of gratitude. When a missionary theme is being used in a given department of the church school, the story or talk is used to make that theme concrete to the worshipers and the other materials—songs, prayers or Scripture readings—are used to insure a still deeper impression of the central theme upon the minds of the worshipers. Unity of thought in materials is a prerequisite to unity and vividness of impact upon the worshipers.

4. *Moralizing and "preaching" are to be avoided in*

both story and talk, thus allowing the worshipers to interpret and apply to their own needs the lessons presented. There seems to be a common tendency among leaders of children and youth to resort to preaching as a means of impressing truth upon their pupils. A group of children being preached at is a pathetic sight, for they are thus made extremely self-conscious and unnecessarily aware of their moral and spiritual delinquencies, often exaggerated by the "preacher." This method of presenting truth frequently emphasizes the negative and fails to recognize the positive values involved in right living; it deals in abstractions; it becomes intensely personal rather than objective and fails to make vivid and real to the worshipers the attractive side of religious living.

5. *In order to maintain a well-balanced program, the story should not consume more time than its importance in the service justifies, on the one hand, and the worshipers' ability to remain attentive on the other.* In the kindergarten the story ought not to require more than three minutes for telling; in the first three grades, five; from the fourth to the eighth, seven; and in the high school, ten to twelve.

Planning and Conducting the Worship Service

An essential condition to effective social worship is that the worshipers be grouped according to their common age interests and needs, and that the materials employed in their worship be selected and organized to meet those interests and needs. Our present task is to consider the elements that finally make effective the program of worship, the structure or foundation upon which it rests. First of all, there must be "a place of worship" that will supplement,

or even stimulate, one's ideational preparation for worship. A second important factor is the leader and his influence upon the worshipers themselves and his contribution to the general atmosphere. In the third place must be considered the organization of the materials into a unified plan, stimulating within the group a desire for worship and providing them an outlet for their inmost feelings, needs, and aspirations.

Characteristics of the place of worship. The place of worship should possess certain characteristics, suggesting to the worshipers the spirit and atmosphere of worship. Much of the child's preparation for worship depends upon his environment. Noise, confusion, distraction, ill-adapted materials and equipment, uncomfortable seats, improper heating, lighting, and ventilation dispel the spirit of worship, in fact, to begin with, make quite impossible the development of that spirit. Worship is further handicapped in a room possessing no æsthetic qualities. Indeed, bare walls or walls littered with inappropriate pictures do not foster reverence, or even friendliness. Children in the Kindergarten and Primary Department should be permitted to worship in bright sunshine-filled rooms, with attractive curtains at the windows and a few suitable pictures adorning the walls in easy reach of the little children, who are eager to see them. A warm-colored rug on the floor adds a wholesome touch, and white enameled chairs and tables are not only easy to keep clean but are a necessary part of the equipment. Flowers and fruit, or even a bird, enhance the attractiveness of the room and help to produce an irresistible atmosphere. A soft-toned and perfectly tuned piano is a necessity. The essential equipment and æsthetic charm coupled with cleanliness, proper heating and

ventilation not only make for physical comfort but develop a social situation, where, under the stimulus of the leader's personality and the proper use of materials, children can and do worship.

Beginning with later childhood, more of the churchly atmosphere is necessary for the remaining departments of the church school. Each group should have its own room suitably and comfortably equipped, where cleanliness, orderliness, and proper heating, lighting, and ventilation should be found. A chapel similar in architecture, lighting effect, and general furnishings to the church auditorium helps very materially to induce the spirit of worship and to stimulate reverence for the church as the house of God. It is extremely difficult to make over on Sunday for a worship service a gymnasium devoted to vigorous and sometimes hilarious play during the week, or to rearrange for worship the ladies' parlor or even the kitchen, occasionally used for Sunday school assemblies. The tremendous influence of the environment on worship must not be ignored; rather should it be carefully studied, so that the equipment at hand may be most effectively used, where *ideal* conditions are out of the question.

For each worship group, in addition to comfortable seats, a good piano, a desk for the leader, suitable, and a sufficient number of hymnals and Bibles, the room should possess certain essential æsthetic qualities made possible through the use of carefully chosen pictures, advantageously placed, appropriate but inexpensive curtains, if the windows are unsightly, and soft-toned lights. A carpet runner in the aisles and rubber tips on the chair legs are necessary precautions against noise.

The leader of worship. First of all, the leader of worship must himself be a *worshiper*, the embodiment of those high spiritual values he covets for his pupils. A satisfying and growing religious experience must characterize his life. He cannot expect to give to others what he himself does not first possess. He cannot radiate reverence, love, and the spirit of worship when he lacks poise, dignity, and the fundamental conception of the nature and meaning of worship. He cannot teach others to pray unless he himself has learned how, nor can he lead children to the Father until he himself has found the way.

One who would minister to the religious needs of childhood and youth, must be sensitive to those needs and alert to find a solution to the urgent and constantly appearing new problems of his pupils. He should be anxious to make religion meaningful and vital to them. He should watch their needs and responses in order to adapt his materials and methods to their ever-enlarging experience. It is necessary, then, for the leader of worship to be familiar with the materials of worship and their use—how to select and teach suitable hymns, what type of prayer to offer, the proper use of the Bible, how to tell stories. He should know the sources of supplies so that he may bring to his pupils new material, fresh stimulus, and constant incentive. Finally, he should be efficient in assembling his materials into a well-organized, purposeful service, conducted with dignity, tact, and in the spirit of worship.

Children and youth are extremely sensitive to the qualities and examples of their leaders. Interest, enthusiasm, even reverence are contagious. True worship is bound to result, other things being equal, when the worshipers, inspired and stimulated by the

wholesome example of their leader, enter into the spirit of the occasion with reverence, with enthusiasm, and with an intelligent desire to profit by the experience.

Principles to follow in organizing and conducting a worship service. Worship cannot be conducted with success in a sporadic or fragmentary manner, for it is an integral part of the church-school program and should be administered with at least as much care and foresight as is the instructional program. As it is graded to meet the enlarging interests, needs, and capacities of each age group, and planned well in advance, each year's program should make progress over the preceding year, contributing to the pupils vital and purposeful training in worship. Several basic principles governing the worship program may be stated, as follows:

1. *A general theme, derived from the interests, needs, and capacities of the pupils, should govern the selection and use of the materials.* Professor Hartshorne in his *Worship in the Sunday School* discusses in considerable detail the five basic attitudes to be developed through the worship service—gratitude, good will, reverence, loyalty, and faith. It is his contention that all other attitudes find their basis in these five. He further suggests a seasonal arrangement of the program of worship on the basis of these attitudes, and in his *Manual for Training in Worship* and *Book of Worship* he presents materials and plans of procedure to be employed in a year's program of worship. For example the attitude of *gratitude* is to be developed during the weeks leading up to and including Thanksgiving Day, *good will* for the Christmas season, *reverence* for the months of January and February, *faith* for

the Easter season, and *loyalty* for the remaining weeks of the church-school year closing the first of June.

More recent studies, such as the *Iowa Plan*,[6] and *A Scale for Measuring the Importance of Habits of Good Citizenship*,[7] by Chassell and Upton, for children nine to eleven years of age, set forth a greater number of attitudes or desirable character traits to be used as training centers. These works are given not merely as aids to the leader of worship, but as suggestive of a mode of procedure in testing the character development of each age group.

An underlying theme thus derived must govern the program of worship for the entire church school and for each age group, representing a division or department of the church school. This inclusive theme may be analyzed and subdivided to govern the program for each year or for sections of the year, coming down finally to the individual worship service, whose themes must be a part of the inclusive theme and contribute positively and definitely to its attainment.

Our present problem involves chiefly the individual worship service built upon a definite theme. All the materials—hymns, Scripture, prayer and stories—must develop that theme so that the worshipers may feel deeply the desirability of possessing that attitude so graphically portrayed. Each service should present a unit of a larger whole, closely knit together and making a sure and solid impact upon the consciousness of the worshipers.

2. *So far as possible, the pupils should be led to par-*

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[6] *Character Education Methods*, published by the Capital City Press, Washington, D. C.

[7] Published by Bureau of Publication, Teachers College, Columbia University, N. Y.

ticipate in the worship service. The leader makes a mistake to assume and refuse to surrender the center of the stage. The worshipers derive the most benefit from the service when they are given an opportunity to take part in it. Special parts may be assigned to individuals or groups, such as providing special music, reading or reciting from memory the Bible passages, offering the prayer, receiving the offering, presenting a dramatization. Others may assist the leader by acting as ushers, door-tenders, or special messengers.

Training in leadership cannot begin too early. Even as the little children are given an opportunity to cooperate in the plans and programs of worship, the beginnings in leadership training are being made and as this is stressed from year to year, by the time the pupils are ten or twelve or fifteen years of age they are increasingly able to assume and discharge responsibility. The adolescent groups, under supervision, should plan and conduct their own service of worship. Training received during these years prepares the worshiper to meet more adequately the demands of church membership upon him.

3. *The element of drill, such as is involved in learning new hymns, prayers, memory passages, must not be introduced in the worship service.* During an act of worship the emotional area of personality is uppermost. Volitional thought processes, such as are required during a memory exercise or strenuous study, immediately shut out the finer emotional qualities of mind that are needed for worship. Drill and worship do not go together. A special period before or after the worship service must be provided for learning new materials, so that the pupils may enter into the worship period prepared to respond to the fine emotional

appeal of the hymns, prayers, or story and render that degree of nonvoluntary attention that insures not only the intellectual grasp of materials, but more especially a genuine appreciation and appropriation of the values inhering in the service.

4. *The program of worship must be well-balanced with the materials carefully chosen and skillfully arranged.* We have discussed the types of materials, or various elements that enter into our program of worship. The following order provides for the proper distribution of materials, affords adequate opportunity for pupil participation, and embodies unity of plan and emphasis:

Prelude, voluntary, quiet music.
Response, hymn, chant, unison prayer, sung or spoken, depending upon whether the call to worship has been sung or spoken.
Hymn.
Use of Scripture or ritual, responsive reading, memory passage, reading by one pupil or class.
Offering, prayer, hymn or chant.
Hymn.
Story, talk or dramatization.
Leader's prayer.
Closing hymn.
Unison benediction.

5. *All extraneous materials such as announcements and special speeches on irrelevant subjects should be reserved for the closing exercises of the school, and not be permitted to ruin the worship service.*

Questions for Study and Discussion

1. In the light of the foregoing chapter discuss the implications of the following quotation for a program of training in worship: "The forms of worship change with

the changing symbols, the changing robes with which men seek to deck out the Determiner of Destiny, the thing itself is as eternal as man's finitude. The task of the church is to stimulate and direct this fundamental human impulse with what wisdom it can supply."[8]

2. Select a typical department of a church school with which you are familiar.
   (1) State specifically the points of strength and weakness in its worship program.
   (2) Outline the procedure involved in developing there a well-conceived program of worship.
3. Trace the development of your idea of God from your earliest concept to the present, showing (a) the outstanding ideas held at each stage of your development, (b) their origin, (c) their influence upon your experience in worship.
4. In the light of the section *Qualities to be sought in hymns*, discuss the suitability for use in worship of the songbook used in your church school.
5. Observe carefully the prayers offered in a number of church-school worship services according to the following questions: Were the worshipers properly prepared for the experience of prayer? Was the prayer phrased in their language? Did it embody concepts of God and human relationships which the worshipers would comprehend and understand? To what extent did the worshipers participate in and seem to profit from the prayer?
6. Plan a program of worship for a given age group to cover the following points:
   (1) A general theme for one year with subsidiary themes for each quarter of the year, and each Sunday of *one* quarter.
   (2) Suitable materials to fit the themes, such as:

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[8] *The Religious Consciousness*, by James B. Pratt, p. 309.

a. Hymns, processionals, recessionals, responses, amens and benedictions.
b. Prayers, for the leader and unison prayers for the group.
c. Scripture passages.
d. Stories, sermons or talks.

(3) A detailed program for *four* Sundays of the quarter, arranged according to the principles discussed in the last section of the chapter.

7. Discuss the influence of architecture upon worship.

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